



MAR 17 1943

MESSIAH'S THRONE

AND

MILLENNIAL GLORY.

BY

JOSIAH LITCH,

MINISTER OF THE GOSPEL.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—REV. XX. 6.

"But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."—HEB. I. 8.

"Thy word is truth."—JOHN XVII. 17.



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INTRODUCTION.

THE times in which we live are characterized by a more deep and extended interest in the study of prophecy, than any former period in the world's history, and, as a matter of course, a variety of views are extant on the subject. The two leading systems of biblical interpretation, the Mystical, or as it is more commonly called, Spiritual, and the Literal, lead to two directly opposite results: the first, to the doctrine of a conversion of the world to Christ, and the universal spiritual reign of Christ in the hearts of men during the Millenium; and the latter, to the doctrine of his second personal advent, and literal reign with his resurrected saints, on the restored earth. But one of these views can be correct. The object of the present volume is, to present the Scriptural evidence in favour of the literal view, and meet the objections urged against it, and the arguments by which the spiritual system is usually sustained. It is the conviction of the writer that the spiritual principle of interpreting prophecy tends to skepticism, by rejecting, one after the other, the most important doctrines of the Bible, and finally, to a rejection of the Bible itself, as an inspired book. Hence, his effort to establish the literal principle by explaining the Scriptures upon it. It is as plainly taught that Christ will come in the clouds of heaven the second time, as that he should be born in Bethlehem. Any principle which will spiritualize the second advent, must, to be consistent with itself, spiritualize the first advent. A principle which will spiritualize his glorious reign, will, if consistent with itself, do the same with his sufferings.

Some of the points discussed may be novel, some of them strange, to many readers. Among them are,

1. The principle that the literal seed of Jacob will to all eternity be a distinct nation in the land of promise, divided into twelve tribes, in an immortal state; Christ their king, and the twelve apostles their judges.

2. That the nationality of all people, will be continued to everlasting ages, so that the *nations* of them that are saved shall walk in the light of the city, and the *kings of the earth* bring their glory and honour into it.

3. That Christ came at first in good faith to restore the kingdom to the Jews, and only failed because they rejected him.

4. The identity of Gog and Magog of Ezekiel xxxviii., xxxix., with Revelation xx.

The immortal character of the kingdom of God, and the reign of the saints on earth are fully discussed; and the scriptures relating to the return of Israel to the land of promise have been subjects of attention; and it has been the endeavour of the writer to unravel the intricacies of that subject. Other points of interest have also engaged his attention.

Being fully persuaded that the signs indicate the day of Christ to be near, it has been his endeavour to induce men to prepare to meet their Judge in peace, and inherit his everlasting kingdom.

JOSIAH LITCH,

No. 45 North Eleventh St.

Philadelphia, Dec. 1, 1854.

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Messiah's Throne and Millennial Glory.

CHAPTER I.

THE FIRST AND SECOND ADAM.—THE RELATION OF EACH TO THIS GLOBE.—THE FIRST ADAM TO THE EARTH AS IT WAS; THE SECOND ADAM TO THE EARTH AS IT WILL BE.—THE RELATION OF THE FIRST ADAM TO THE HUMAN RACE IN THEIR NATURAL CONDITION.—THE RELATION OF THE SECOND ADAM TO THE HUMAN RACE WHO WILL FOR EVER INHABIT THE EARTH.

THE object in the present chapter will be, to present a distinct view of the gospel scheme, or the design of God in creation. Man's nature and destiny constitute a theme which can but interest the mind of every thinking human being; and even angels desire to look into these things. How can it be otherwise? We exist, and eternity is before us! "How shall I spend it? What will be my destination when I pass from the present state of being?"

"Shall I my everlasting days
With fiends or angels spend?"

is a thought of absorbing interest.

The Scriptures present to us the fact, that "God has made of one blood all nations of men, to dwell on all the face of the earth." And again, they declare, "The first man, Adam, was made a living soul, the last Adam was made a quicken-

ing spirit." So that the doctrine of the universal brotherhood of man is clearly brought to light in the Gospel. The history of creation given us in Genesis, first and second chapters, is brief, but distinct. After God had formed the other objects of creation, and pronounced them good, "There was not a man to till the ground." All God's works were good and beautiful, but none were rational, or competent to take the supervision of the rest. Hence, the necessity of another; and this, God made, as recorded Gen. i. 26—28. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth. So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." In this description of man's creation, and its object, we have these three things established:—1. To multiply and replenish the earth. 2. To subdue the earth, that is, to till it. 3. To *reign* or have dominion over all the animate creation, without exception.

GOD DESIGNED MAN TO CONTINUE TO ALL ETERNITY IN THIS
CONDITION, FOR THESE PURPOSES.

That he did so, will be made evident if we consider two facts. *First*, That he was placed in the garden of Eden, where he had free access to the fruit of the tree of life, that he might conserve his life for ever; and, *Secondly*, That when he had incurred the penalty of God's violated law, death,

to consummate it, it became necessary to drive him forth out of the garden, "Lest he put forth his hand, and take also of the tree of life and eat, and live for ever," Gen. iii. 22—24. So that even in a fallen condition, everlasting life would have been secured had he been permitted to eat of the tree of life. Man, therefore, made in God's image, was created to have an eternal dominion over this globe, and hence, to live for ever. Sin has rendered him mortal, and brought a curse on creation. Had our first parents been immortal, (and by immortality is understood, an eternal existence in the body,) as God made them, then they could have transmitted it to their offspring. But, having incurred death, or mortality, themselves, they could only give to us what they possessed. Hence it is written, "By one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. v. 12. And even while man lives, for that one sin, he is doomed to eat his bread in sweat and sorrow, and the earth to bear thorns, briars, and thistles.

But is this purpose of the Almighty to be frustrated? Will he not yet accomplish the great design of peopling the globe with a race of beings bearing his own image, to have dominion over, dress, and keep it? The present race cannot do this, because they are mortal. An immortal race must therefore be provided; and hence, the second Adam, a quickening Spirit.

There are three prominent objects to be attained through Christ. 1. To atone for sin. 2. To redeem or restore both man and his inheritance. 3. To possess and reign over what he redeems. To do all this, he must be human, not angelic. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage,"

Heb. ii. 14. A nature which could die, was necessary, in order to make atonement. But it must be the nature which sinned, and therefore, flesh and blood. And in that body he made atonement for sin, "he tasted death for every man."

But he is not only the son of man, but he is also the "Son of God." The infidel world always have, and do still deny this, and make it an issue between themselves and the Christian Church. They maintain his birth was natural, that he was the son of Joseph, or some other man. The Gospel, on the contrary, avows him to be the Son of God, produced by the supernatural agency of the Holy Ghost. So said the angel to Mary. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God," Luke i. 35. The church will be compelled yet to look this question in the face, and meet it. She will be constrained to leave her senseless controversy about the eternal sonship, or pre-existent sonship, as the Arians hold, and answer the simple question, "Is Jesus the son of Mary, the son of God or the son of Joseph?" It can be rendered no more simple. Athanasius and Arius have long divided the Christian world, but the Scriptures are so explicit, and infidels see the point so clearly, that they meet it with a bold denial. "Therefore that holy thing which shall be born of thee, shall be called the Son of God." It is clear from this, in what sense he is the Son of God; and that it is in reference to his birth of Mary. His pre-existence, therefore, must have reference to the Word, which was in the beginning with God, and was God, and which became incarnate in the Son of God. So that "In him dwelleth all the fulness of the Godhead, bodily." All the divine names and attributes belong to him in their true sense. He was human and divine, God and man; and could say in truth, "My Father is greater than I," and, "I and my Father are

one." The whole proceeding is miraculous, and as such, is to be received by faith as a revelation from God. Christ demonstrated by his works that he was the Son of God; and the Father demonstrated it by taking him after he had been crucified and laid in the tomb three days, and raising him from the dead. Thus wrote the apostle Paul, Rom. i. 3: "Made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The resurrection of Christ, therefore, was the powerful declaration that he was the Son of God, according to the spirit of holiness, as certainly as he was the son of David according to the flesh. Faith in this truth is one of the principal distinctions between infidels and Christians. Paine acknowledges Jesus to have been a good man, and his doctrines to have been most pure. But he ridicules his supernatural birth; so do spiritualists and infidels of our own day. But there is no salvation for any man who denies it. "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John iii. 36.

The resurrection of Christ is the crowning evidence that he was what he professed. Had he not been such, he never would have risen; but having risen, to deny or doubt it, is to insult the Majesty of the universe, and incur his everlasting displeasure. "The wrath of God abideth on him." Reader, think of this. The Son of God and man, has made atonement for sin.

GOD HAS DETERMINED TO ACCOMPLISH HIS GREAT PURPOSE, BY GIVING THE EARTH TO HIS SON TO REDEEM AND RESTORE, AND TO MAKE HIM THE HEAD AND FATHER OF A RESTORED RACE, FOR WHOM HE HAS MADE ATONEMENT, AND WHOM HE WILL REDEEM FROM DEATH.—TO THESE HIS CHILDREN, HE WILL GIVE THE LOST AND REDEEMED INHERITANCE AS THEIR ETERNAL ABODE.

Christ is the Son of God, and therefore God has appointed him the heir of all things, Heb. i. 2. So also in Psalm ii. 7, 8: "I will declare the decree: the Lord hath said unto me, Thou art my son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." There will be no part of the earth which will not be given to Christ for his possession. The usual pulpit and platform appropriation of this text is, to prove the conversion of the world to Christ. It has long been thus perverted. But nothing can be more foreign from the teachings of the passage, if the context is at all considered. The ninth verse declares, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." How this should strike the sinner's heart, and cause him to tremble in view of his coming doom! And how can Christ otherwise dispose of the wicked who will not submit to him? His Father has given him the earth to possess—sinners refuse his rights. They must therefore be conquered before he can have peaceable possession. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." These words of the Holy Spirit are full of awful import, and, whether sinners hear or forbear, will all be executed. "Blessed are they that put their trust in Him." My

earnest prayer is, that the reader may have that blessing for his own. Christ the Son of God is the heir of God, by the divine decree, to all the earth, and all the nations on the earth.

He is also the son of man; and being the son of man, the right of redeeming his Father's patrimony belongs to him. We will illustrate this from the law and its enforcement. Lev. xxv. 25: "If thy brother be waxen poor, and hath sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold."

Adam had all the earth given him. He became involved: the dominion passed from his hand. The devil claims it. The Son of God came, and God bore witness by an audible voice to his character. The devil came, "took him up into a high mountain, and showed him all the kingdoms of the world, and all the glory of them, and said, All this is mine, and to whomsoever I will I give it. If thou wilt fall down and worship me, all shall be thine." Christ rejected the offer. Man had once listened to Satan's voice, and lost the dominion: he tried the second Adam without success. The right of redemption, belonging to Christ, he paid the penalty of the law, the violation of which involved man in this loss of dominion and possession. The times of the gentiles is the term the mortgage has to run. When that period expires, the purchased possession will be redeemed.

Again: the history of Ruth furnishes us an example of redemption. Elimelech, Naomi, his wife, and his two sons, Mahlon and Chilion, emigrated to the land of Moab, where the sons married. Afterwards, both husband and sons died. Naomi, with Ruth, her daughter-in-law, returned to the land of Israel. Naomi inherited the land of her husband, and wished to sell her right in favour of Ruth. Boaz was the nearest kinsman but one: he proposed to that nearer kinsman, that as the right of redeeming it and raising up the lost fa-

mily was his, he should redeem it and raise up the family which was deceased. The near kinsman declined, and made over his rights to Boaz, the next near kinsman, who redeemed the inheritance and the widow of the heir to the land, Ruth, the Moabitess, and also raised up the lost family to enjoy it. Obed, the son of Ruth, was the father of Jesse, the father of David, the progenitor of Christ. There were nearer kinsmen to Adam than Christ, but there was none to redeem either the inheritance or the family. Christ looked and wondered. Therefore his own arm brought salvation, Isa. lxiii., 1—6. Job also refers to this work, when he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another," Job xix. 25—27. Christ is our kinsman, and has traced his pedigree to Adam, Luke, third chapter. He is bone of our bone, and flesh of our flesh. He has undertaken to raise up his brethren from the dead, and redeem for them their patrimony. We, if we will, may be partakers of the benefit. But where will the sinner find his portion? In everlasting fire, prepared for the devil and his angels.

The eighth psalm teaches that to Christ, as the "son of man," the same dominion, given originally to man, or the first Adam, (Gen. i. 27,) is to be restored.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea," Ps. viii. 3—8. If it be doubted whether the phrase "son of man" in this psalm

refers to Christ, instead of the race of Adam in general, the apostle Paul has decided it in Heb. ii. 5—8. He places it in the *Oikoumene* or habitable earth to come. He says: "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place (David, in the eighth psalm,) testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet."

Thus far the quotation. Now let us mark the comment and application of the apostle: "For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." It is not true, in this world, of man or the son of man.

"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour." So far God has fulfilled the prediction of David, and has thus given a pledge that all will be fulfilled in its season. Jesus Christ, then, is the appointed heir and monarch of the habitable earth to come, for he is the son of man for whom it was made, and who was made for it.

How it is that the Church has ever lost sight of this great truth, that the second Adam is to be as truly the heir and monarch of the world as the first Adam was in his innocence, is a deep mystery. From this point of divergence has originated all the false and perverted views of prophecy, concerning the glory of the Church, and Christ her head, which so extensively prevail in the world. Admit this great keystone to its place, and scripture becomes a system of harmony and beauty. Deny it its place, and all is confusion and obscurity.

At this point we may properly consider the subject of

THE NEW BIRTH.

Christ, it has been said, is to raise up the lost family, and restore it, like Boaz, his ancient progenitor.

We have the human race illustrated by a tree—the different races, nations, and tribes being represented by its branches. So also we have our family trees. The figure is as striking as it is beautiful. We of the human race have all sprung from a common stock or root; and the blood which gives us life, flowed from Adam, that original and parent root. Take from our veins the blood of Adam, and we immediately die. The fountains of life all depend on that blood, just as the vigour and growth of a tree depend on the sap from the root. And the remotest branch, twig, bud, or flower is as dependent as the nearest branch. Thus the second Adam will sustain the same positive relation to all who will inherit the new earth with him. Wherefore he will say to his Father, in the day when he makes up his jewels, "Behold, I and the children which God hath given me," Heb. ii. 13. The Spirit of God has an identity of his own, and appeared visibly, and rested on Jesus at his baptism. So he appeared visibly on the disciples on the day of pentecost. He filled the Saviour's person. I refer to this here for the purpose of impressing the truth more strongly on the mind, that the reception of the Holy Spirit by a believer is a real, not an ideal, thing. "He came unto his own, and his own received him not; but as many as received him to them gave he power to become the sons of God, even to them that believe on his name," John i. "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. And so, likewise, in the eighth chapter of Romans, the apostle teaches this same doctrine, the personal indwelling of the Spirit of Christ in the hearts of believers, saying, "If any man have

not the Spirit of Christ, he is none of his." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "As many as are led by the Spirit of God they are the sons of God." For this cause the exceeding great and precious promises of the gospel have been given to sinners, that by them we may "be partakers of the divine nature, and escape the corruption that is in the world through lust." How great the honour to be the sons of God, and partakers of the divine nature as Christ is of the human nature! And yet how reluctant men are to accept the unspeakable gift! Even those whose judgments are convinced that they must perish without it, turn away and refuse. How striking a proof is this of the depravity of human nature! A worldly religion has no such cross, nor do men shrink from it as from Christ and his salvation. The Holy Spirit, then, is the renewing power by which we become the sons of God; and he freely gives it to all who believe in his Son with an obedient faith—a faith which works by love. The question has been raised whether the conversion of the sinner or the resurrection is the new birth, some maintaining very strenuously the latter.

John says, First Epistle, third chapter, "Beloved, now are we the sons of God." Is not, then, the whole work of the Holy Spirit on the sinner, from his first awakening influence, till the work is consummated in the resurrection of the just, the work of the new birth? It is evident, according to the gospel, that none can have part in the first resurrection except such as do receive the renewing Spirit of God, and become his sons and daughters. True, the work is not perfected till the resurrection of the body by the power of the Spirit of Christ. Every Christian, therefore, is as truly possessed of the quickening Spirit of the second Adam as we now are of the blood of the first Adam; and Christ, there-

fore, is as truly our Head and Father. No one can be his heir and enter his kingdom, except he becomes his child by being born again. O reader! are you born of God? Does the Spirit of Christ dwell in you and prove you his? There is more blessedness in knowing that such a relation subsists between God and our souls, than all the thrones and diadems of earth can afford.

"I am the true vine; my Father is the husbandman."
 "I am the vine; ye are the branches." Paul's figure, Rom. xi., is that of an olive-tree, with its natural and engrafted branches. The Spirit of God is the life-giving sap, the fatness of the root; and without it we can do nothing; we can bear no fruit. When, in the resurrection of the just, the family shall be gathered home, there will not be one among them who will not be in Christ, a member of his mystical body, a branch of that vine. The whole family shall join in concert to say, as John in vision saw and heard, Rev. v. 9, 10, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Such will be their song, and such their destiny. Marvel not, then, that Jesus said, "Ye must be born again." There can be no admission into the kingdom of God without it. All his children he will redeem from death, and enthrone in his kingdom—earth restored. And he has told us in what terms he will give to them the kingdom. Hear it, all ye saints of the Most High. Matt. xxv. 31—33: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the

left. Then shall the King say unto them on his right hand, COME, YE BLESSED OF MY FATHER! INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD." The kingdom prepared for man, bearing God's image, from the foundation of the world, was that given to Adam, Gen. i. 28, and promised to Christ, Ps. viii. He will, when it is given into his hand and made anew, give it to his saints to reign with him, as Adam's children were to have joint dominion with him. And thus he has promised, Matt. v. 5: "Blessed are the meek, for they shall inherit the earth," really and literally. Not the earth and man alone are to be restored by the second Adam, together with the lost dominion; but the inferior creation will have their place. We have often heard the eleventh of Isaiah quoted as descriptive of the millennial glory, when there shall be perfect harmony among the brute creation: the calf, the bear, the cow, the lion, the kid, the wolf, the lamb, and the ox, shall all dwell in harmony. And even the venomous reptiles will be the playthings of the little child. Yet those same persons who have been the most forward in quoting this as descriptive of coming glory, object to our Lord's speedy coming, because it has not taken place, are the very ones to lift up their hands with holy horror at the idea that all this is to be really witnessed under Christ's dominion in the restored paradise. The Son of Man, according to the eighth psalm, was made to have dominion over the fish of the sea, the fowl of the air, over the cattle, and over all the earth, over all sheep and oxen. Yes, the creation, which now groan in bondage, will be delivered into the glorious liberty of the sons of God, and they shall groan no more. And why not? What objection can be raised against it? Did not God make them originally for man's use and government, when he was in a state of perfection? Why, then, not restore them, when the curse is removed? And so it is with some, when we speak of the

earth restored, and the beauties which shall adorn it: they seem filled with horror at the thought of such carnality. It would seem as if they had an idea that if the earth is restored, it will be like the Desert of Sahara, with neither tree, shrub, nor flower in all the vast dominion. Will not the taste of a glorified saint be as exquisite as now? and will not his senses be as much regaled with beauty and sweetness as while under the curse? Yes; "the desert shall blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given to it; the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God." Isa. xxxv.

No beauty or excellency that can please or regale will God withhold from his children when he makes creation new, and fits it up for those redeemed by the blood of Christ, and sanctified by his Spirit.

THE NEW EARTH THE HOME OF THE SAINTS.

But will the earth really be the heaven of the glorified saints? Yes, reader; nothing is more plainly taught in the Bible than this, as the texts already quoted show. The thirty-seventh psalm is full of declarations on this point, that the righteous shall inherit the land, and dwell therein forever, and delight themselves in the abundance of peace. So, also, Prov. ii. 21, 22, declares, "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and transgressors shall be rooted out of it."

The prophet Daniel, vii. 26, thus expresses the fact: "And the kingdom and dominion, and the greatness of the kingdom UNDER the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlas-

ting kingdom, and his dominion that which shall not be destroyed." If the saints were to reign in some other sphere above the heavens, it would not be *under* the whole heaven, but above the heavens. But, as before quoted, the song of the redeemed concludes, "We shall reign on the earth," Rev. v. 10. All the promises made to the saints of going to heaven relate—

To them at death. "This day shalt thou be with me in paradise." "The beggar died, and was carried by angels to Abraham's bosom." "I see heaven opened, and Jesus standing on the right hand of God. Lord Jesus, receive my spirit." "Having a desire to depart, and to be with Christ, which is far better; but to remain in the flesh is more needful for you." "Knowing that whilst we are at home in the body we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body, and present with the Lord." But whoever takes these for the scriptural view of the final and everlasting abode of the saints, must deny the doctrine of the resurrection. It is true that these texts do all speak of heaven, where Christ is, as the abode of the "spirits of just men made perfect;" but then they also say, "Them that sleep in Jesus will God bring with him," 1 Thess. iv. 14.

But, it is urged, "Christ said to his disciples, 'In my Father's house are many mansions, and I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also.'" But what does this prove? Not that he will remove his saints to that place in the resurrection, but that he will come again and receive them to himself. The tabernacle or house of God to which our Saviour has gone, is the New Jerusalem, which is to come down from God out of heaven, and be with men, just as truly as the earth will be renewed, Rev. xxi. 1—4. To those mansions in that holy city Christ

will receive all his disciples. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city," Rev. xxii. 14.

That it is to come down from heaven, where it is now located, is evident from Rev. iii. 12: "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." If he goes away, then, to prepare mansions in his Father's house, when he comes to take his people to himself, he will bring it with him. Thus they shall "be with him where he is, that they may behold his glory." If the earth is not to be inhabited by the saints under Christ, their King, why restore it to its glory?

But it is said, "They shall be caught up to meet the Lord in the air." True; but whoever thought that will be their eternal abode? For the fact that they are to be caught up to meet him in the air does not prove that they will always remain in the air, or be removed above the air to some distant sphere. All it proves is, that the air will be the place of gathering, where the saints will meet the Lord. Other scriptures, numbers of them, do teach that they will dwell on the earth, and reign with Christ. None intimate, even, that they will not. We are therefore bound to receive these plain testimonies of holy writ.

This view of the abode of the saints, renders the subject of a future existence and the place and mode of it so tangible and real, that faith has something on which to rest. It presents Christ our Saviour as a real personage with whom we have to do. It renders the thought of heaven or hell a substantial reality, and gives increased force to gospel instruction. But a small proportion of the evidences on this point have yet been presented, but will come in order as we

proceed with other subjects; so that before the work is concluded, none but the most determined rejecter of the Bible, after reading it, will entertain a doubt on the question of the final abode of the saints, or of Christ being truly the second Adam, owner and restorer of that earth which the first Adam ruined and lost, and Redeemer and Head of the saved family who fell under the dominion of sin and death by the transgression of the first Adam. As truly as the Son of God lives, he will fulfil all his promises. And when he says, "Him that cometh unto me I will in no wise cast out," he is faithful to accomplish it. O let the sinner, who reads this, prove his faithfulness. Put your case into his hand; bad and hopeless as it is, he will conduct it to a favourable result. It is your business to come and follow implicitly his directions, trust his word, and it is his to save you. If he is the Son of God he will do it.

CHAPTER II.

THE JEWS AND JEWISH ECONOMY,—ITS RELATION TO THE CHRISTIAN
AND FUTURE EVERLASTING DISPENSATION.

It was always God's purpose to establish on this earth a divine government over man; and hence the Adamic law, making him supreme on earth, amenable to God alone, and governed by his law. So far as transmitted to us, that law was very brief, and greatly simplified. But that law transgressed and the race ruined, another plan must be introduced. After the degeneracy and destruction of the antediluvian world, and the erection of a kingdom by Nimrod, God designed another, of which himself should be the monarch, and an elect people in a select country should be the subjects. That family was the family of Abraham, and the land Canaan.

God said to the patriarch, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii. 1—3. Abraham obeyed God, and journeyed unto the plain of Moreh, where the Lord appeared to him, and said, "Unto thy seed will I give this land." Gen. xii. 7. A famine drove him to Egypt, and after his return, and the departure of Lot from him, the Lord appeared again, and said, "All the land which thou seest, to thee will I give it, and to thy seed for ever. And

I will make thy seed as the dust of the earth," &c. Gen. xiii. 15, 16. We next find the Lord appearing to Abraham, and saying, "I am the Lord which brought thee out of Ur of the Chaldees, to give thee this land to inherit it." And in answer to the question, "Lord God, whereby shall I know that I shall inherit it?" the smoking furnace and burning lamp passed between the pieces of the sacrifice, God thus ratifying, by a visible sign, his declaration. But he said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. . . . But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Gen. xv. 13, 14, 16. Here God's purpose to form a nation in the land of Canaan, in the fourth generation from Abraham, was made known. Accordingly, God judged Egypt, and delivered Israel from bondage at the appointed time, and brought them into the wilderness, to the base of Sinai, where he entered into covenant with them, or rather proposed his covenant.

GOD'S PROPOSED COVENANT WITH ISRAEL.

He said, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Ex. xix. 5, 6. To this the people assented on their part. Verse 8. "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people to the Lord." The contract was thus made between God and his people, in the most for-

mal manner, that he should make them a holy nation and a royal priesthood, and that they on their part should obey him. Observe, that this was before the giving of the law on Mount Sinai, and preparatory to it. Their nationality was not yet established. The next step in the process was the giving of the law on Sinai. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." The intercourse between God and the people had been opened through Moses; but that all doubt as to the reality of God's presence and revelation might be at an end, he would speak audibly in their hearing. Thus he condescends to our weakness, and deals with men personally, with us, as positively as with them. "He is not very far from every one of us." If we would "observe these things," we should understand the loving kindness of the Lord; for his mercies are new every morning, and great is his faithfulness. Preparation was then made for the solemnities of giving the law in the presence and hearing of the whole congregation. And the third day God appeared on the mount and spoke to them the ten commandments as written in the twentieth chapter of Exodus; the great constitutional principles of the government. The people "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said to Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off; and Moses drew near unto the thick darkness where God was." Ex. xx. 18—21. Then from xx. 22 to the end of the 23d chapter, are the statutes which God spake to Moses, and wrote and delivered to Israel.

RATIFICATION OF GOD'S COVENANT.

"And Moses came, and told all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Thus they gave a verbal consent to an oral statement of the law before it was written out for them. Moses then "wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. xxiv. 3—8.

The nation was now inaugurated, and brought into covenant with God; and he had done nothing in all this without the assent of the people at every step. They had ratified and consented to the whole law of God, and solemnly pledged themselves to observe and do it; and the covenant had been sealed with blood. *The divine purpose in all this* is thus stated in Deut. xxvi. 16—19. "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thy heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways and to keep his statutes, and his commandments, and his judgments, and to

hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise and in name, and in honour; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken." Again, in Deut. xxviii. 12, 13, the Lord promised if they kept his law, "Thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."

Once more: God declares his purpose concerning them. Ps. lxxxi. 13—15: "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever."

From these texts, it is evident he designed to make Israel the leading nation of the world, and through them to set an example of the benefit of obedience to God before all the world, and bring others to submit to him, and that this divine government should continue forever or eternally over Israel in the promised land.

The promises to David confirm this view. If his children kept God's law as he had, the promise was, that his children should sit on his throne FOR EVERMORE. There should not fail him a man to sit on his throne. David shall never want a man to sit on his throne, Ps. lxxxix. and cxxxii.

The eternal perpetuity of the Jewish nation is further taught Jer. xvii. 19—27. This passage is a remarkable one, and sets forth the conditions given to the people when God brought them into that land from Egyptian bondage and became a husband unto them. But they had not obeyed the

covenant. The Lord then made another proposal to the men of that generation, in the following terms: "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day to do no work therein: then shall there enter into the gates of this city kings and princes, sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever."

The foregoing covenant is most explicit, and constitutes an everlasting covenant to perpetuate Jerusalem, the throne of David, his royal line, the men of Judah, and the inhabitants of Jerusalem, forever, on certain specified conditions. So that the kingdom of Israel might have continued, not only through the present dispensation, but to all eternity. The covenant would of course, in due time, have been changed, and the new covenant introduced for their observance; but both kingdom and people would have continued in the land and city to all eternity.

But we shall see this more distinctly as it comes up for consideration in connexion with other subjects yet to be discussed. It is introduced here under a distinct head for the purpose of rendering it more prominent, and thus calling attention specially to the point, and preparing the reader the more fully to enter into the spirit of the discussion when it shall be reverted to in subsequent pages.

TYPES AND SHADOWS OF THE LAW.

The law had a shadow of good things to come, and not the very image or substance. It shadowed forth a future dispensation. Paul, in his Epistle to the Hebrews, has so fully

illustrated and applied the various types to Christ and his work, that it is needless here to enter at large into the subject. The sum of the whole is, that the tabernacle and its services, sacrifices, priesthood, and covenant, all pointed out Christ, our priest and lawgiver, or mediator, his sacrifice and service in heaven, the new covenant he is to establish, and the judgment to come. The types were real; so also the anti-types. That new covenant he has gone away to Mount Zion to mediate, as Moses mediated the old in Mount Sinai, and as surely as Moses returned from Sinai to promulgate the old and establish it among the people, so certainly will our high priest and mediator come the second time to proclaim and establish the new covenant over the house of God, his vast empire.

We now occupy a similar position in reference to the new covenant, that Israel did to the old covenant, when they had agreed to accept it, Ex. xix., before it was given on Sinai, and promulgated by Moses. We, like them, if Christians, have agreed to receive and obey such a law or covenant. Our mediator has gone to present our assent before God, and will come back with the covenant.

CHAPTER III.

THE JEWISH RELATION TO THE LAND OF PROMISE A CONDITIONAL RELATION, TO CONTINUE ONLY WHILE THEY CONFORMED TO THE COVENANT UNDER WHICH THEY WENT IN TO POSSESS IT.—CHRIST BEING THE TRUE HEIR.

ISRAEL—ITS ORIGIN AND APPROPRIATION.

THE term Israel was originally given to Jacob, the grandson of Abraham, because of the prevailing power of his faith and prayer, when he all night wrestled with the angel of God, and at length prevailed, and obtained the blessing. The Lord said, "Thy name shall no more be called Jacob, (i. e. a supplanter,) but Israel: for as a prince thou hast power with God and with man, and hast prevailed," Gen. xxxii. 28. An example this to be for ever kept in remembrance by all who come to seek his grace. It is written here for the encouragement of all the needy and distressed. The God whom Jacob sought at Peniel is not very far from every one of us. And he will have us seek him and feel after him, if haply we may find him. "Whosoever shall call upon the name of the Lord shall be saved." This name, Israel, was given to all the family of Jacob as their paternal name, and became, in process of time, a national name. It does not belong to the gentiles, either converted or unconverted, either under the patriarchal, Mosaic, Christian, millennial, or everlasting dispensation. The texts in the New Testament which are sometimes quoted in favour of Christians, do not prove

it to belong to gentile Christians. Hence the promises made to Israel belong to the descendants of Jacob. The term, it is true, had a more limited signification, or more properly a technical one, when used to express the nationality of the ten tribes, called the house of Ephraim, or the house of Israel; but yet it was only to the descendants of Jacob the term was appropriated.

When Paul, Rom. ix. 6, says, "They are not all Israel who are of Israel," he does not mean that some gentiles are Israel as well as Jews; but that the simple fact of a man being descended from Israel or Jacob, does not constitute him one of the heirs of the promises made to Israel. This he illustrates by reference to Abraham and Isaac, and their offspring. According to the law of primogeniture, Ishmael, not Isaac, was the heir of promise; and Esau, the first born son of Isaac, rather than Jacob. But it was said to Abraham, "In Isaac shall thy seed be called."

So also before the sons of Isaac were born, God made his selection in his family, and said, "The elder shall serve the younger." "Jacob have I loved, but Esau have I hated." If therefore God made a selection of the heirs of promise both from the family of Abraham and also from Isaac's house, he has the same right to do so in the family of Jacob or Israel. And this he has done; and it is only the elect or pious Israelites who are heirs of the promises to Israel.

But it would no more fulfil the promises made to Israel, to fulfil them to some converted gentile and call him Israel, than it would fulfil the promise of God to Abraham and his seed for him to adopt the son of Eliezer of Damascus, one born in his house. No, said the Lord, "He that shall come forth out of thine own bowels shall be thine heir," Gen. xv. 4. And again, "Sarah shall have a son." That son, of his own flesh, the son of Sarah his lawful wife, was the heir of the promise. The entire argument of Paul, therefore, clearly

shows his meaning to be, that the believing and faithful Israelites only, and not the wicked portion of the family, constitute the Israel of promise; the fact of their being children of Jacob's flesh, not constituting them children of God. The new birth alone can constitute that relation.

"THE WHOLE ISRAEL OF GOD." Gal. vi. 16.

The term Israel in this text, is frequently cited in proof that "Israel" sometimes means gentile believers. But what are the connexions of the passage? "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and on the Israel of God." This was addressed to a gentile church, and taught them that it was the new birth, not the ceremonial observances, which availed to prepare them for glory. As many as walk by this rule, i. e. disregarding the distinctive marks of Judaism, and attend to the renewing of their natures, peace be on them, and mercy, and besides those of gentile extraction who do this, "upon the Israel of God," or Jewish believers. The text does not therefore in any way prove that gentile Christians are termed "*Israel*." Besides these two texts, I do not know of any in the Bible which have even an appearance of teaching the doctrine, or which are relied on for that purpose, unless it be the remark of Paul, Gal. iii. 28—29: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But as this will be considered in another connexion, we let it pass for the present, with the single remark, that no man is accepted in Christ and saved because he is a Jew or Greek, barbarian

or Seythian, bond or free; all are saved in him of God's free boundless love and mercy, irrespective of nationality; and stand as branches of the true vine. But the fact of being a Jew or Greek is not annulled by becoming a Christian; nor will it be to all eternity. A Jew will be a Jew, an Englishman an Englishman, a Frenchman a Frenchman still, and a Greek a Greek to everlasting ages. God will count when he writes up the people, "that this and that man was born there."

THE PROMISES TO ABRAHAM AT FIRST CONDITIONAL.

Before God confirmed his promises to Abram, he proposed duties for his performance, as a test of his faith and obedience. Gen. xii. 1. "Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken unto him." The condition of this promise was for Abram to leave his country, and kindred, and father's house, and come into a land which God would show him. "By faith Abraham, when he was called to go out into a land which he should afterwards possess, obeyed and went out, not knowing whither he went." Heb. xi. 8. Thus his faith triumphed and produced the fruit of obedience. When he reached the plain of Moreh, God appeared again to Abraham and said, "Unto thy seed will I give this land." This is the first and original covenant of God with Abram concerning the possession of the land. It was not then in the first instance promised to Abram per-

sonally; but to his seed, which, says Paul, "is Christ." Nor was even that promise made till he obeyed God. The next promise, after Abram's return from Egypt, and Lot's separation from him, was made to Abram and his seed. Thus he had, by another act of faith in returning to the land of promise to sojourn, as soon as the circumstances would permit, secured the divine promise to himself personally. Gen. xiii. 14, 15. "Lift up now thine eyes, and look from the place where thou art, northward and southward, eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." This was to Abraham the promise of eternal life and an everlasting inheritance with Christ his promised seed. "Forever."

Gen. xxvi. 2—6. There was another famine in the land in the days of Isaac. "And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of. Sojourn in this land: and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed; *because* that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.—And Isaac dwelt in Gerar."

Here we are expressly told that the obedience of Abraham was the reason why the Lord swore to give Abraham and his seed the land, and multiply his seed.

THE MULTITUDINOUS SEED OF ABRAHAM.

God's judgments are unsearchable, and his ways past finding out. So Abraham found it. The Lord had promised him

before he left Haran, or even Chaldea, that if he would leave his country, his kindred, and his father's house, &c., his seed should be as the stars of heaven, innumerable; but when he was nearly ninety years old, no child had been given him. "After these things the WORD of the Lord (the Messiah) came unto Abram in a vision, saying, Fear not Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold to me thou hast given no seed: and, lo, one born in my house, is mine heir." Thus it is that human weakness seeks to find out expedients to justify the ways of God to man, instead of resting on the naked promise of the Holy One. Abram had come to the conclusion that his age would preclude the fulfilment of the literal promise, and devised the plan of adopting one born in his house as his heir, and accounting him the child of promise. But God's ways are not as our ways, nor his thoughts as our thoughts. He had promised an innumerable progeny to the patriarch, and he would make good the promise. And so with all his promises. "Behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" In answering this question, and giving Abram a sign by which he should know that the Lord would give him the land, he was to prepare an offering; a heifer, a she-goat and a ram, each three years old, a turtle

dove and a young pigeon. These sacrifices he laid in order, dividing the animals, according to the eastern manner when a covenant was to be ratified; and then watched the offering till it was dark; when a deep sleep fell on him, and a horror of great darkness fell upon him. And when it was dark, "a smoking furnace and a burning lamp passed between those pieces." Thus God, after the manner of men, by cutting the calf, or animal, and passing between the parts, confirmed his word. And yet how prone men are to distrust his faithfulness!

"In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." But the iniquity of the Amorites not being full, they could not have the land until the fourth generation. Hence they must sojourn in a land not theirs, and be brought into bondage, and be afflicted four hundred years, and afterward come out of captivity with great substance. This promise clearly related to the family of Abraham, Isaac, and Jacob, in general, or in their national capacity. Accordingly, Jacob and his family were providentially taken to Egypt, brought into bondage, and suffered great affliction. But four hundred and thirty years, to a day, from God's first promise to Abraham that his seed should have that land, "all the hosts of the Lord came forth out of the land of Egypt." Ex. xii. 41: Gal. iii. 17. According to this last text, it was four hundred and thirty years from the promise to the giving of the law, which was fifty days from the departure from Egypt. But it was to be four hundred years from the promise, Gen. xv., to the time God would appear to judge the Egyptians. So that the period of the plagues on Egypt must have been about ten years; Abraham having been about seventy years old when the first promise was made, and about ninety when this covenant was ratified with him. The plagues were to

be inflicted after the four hundred years, and after them Israel was to come forth with great substance.

There is an apparent discrepancy between the text in Ex. xii., and the facts in the case; the text reading, "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years." The Samaritan pentateuch undoubtedly has the true reading of the text, it agreeing with the facts, and with Paul to the Galatians. "Now the sojourning of the children of Israel and their fathers which sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years." See Dr. A. Clarke on Ex. xii. 40, 41.

Thus faithful is our God to all his promises, and thus in his own appointed hour he will come down for the deliverance of all his people. For, obscure as may appear the times and seasons to us, "God has appointed a day in which he will judge the world in righteousness."

Under this covenant with Abraham, Israel came from Egypt and entered the land of promise, and were established as an independent nation under the divine government. Hence, it has been called the land of Israel; and continues to this day to bear that designation, not only among men, but also in the scriptures. We next proceed to consider their title to the land of promise,—

WHICH WAS PURELY CONDITIONAL.

The Mosaic law enjoined a great variety of observances.

1. **THE TITHES.** When Melchisedek, the Priest of the Most High God, and King of Salem, met Abraham returning from the slaughter of the kings, and blessed him, the old patriarch "gave him tithes of all." This was the beginning of the tithe system in the family of Abraham.

When Jacob fled from Esau, after he had by stratagem obtained his blessing, on his way to Padan-Aram, God appeared to him, and Jacob vowed a vow to the Lord, and said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee." Gen. xxviii. 20-22.

This covenant of Jacob with the Lord, was binding on his family, and was incorporated into the law for a perpetual observance while they dwelt in the land. Lev. xxvii. 30-33.

2. **THE OBSERVANCE OF THE SABBATHS.** The seventh day was holy and to be kept as a sacred day, in which no servile work should be done by man or beast. The seventh year was a sabbath, in which the land should rest from tillage, and the people from labour. The fiftieth year was the great jubilee in which all bond-men went free, and each family returned to the patrimony of his ancestors. Lev. xxv.

3. **THE OBSERVANCE OF THE PASSOVER.** The passover was a perpetual memorial of the passing over Israel by the destroying angel, when he went forth to slay all the first-born of Egypt, both of man and beast, on that night in which the people came out of Egypt. It was to be perpetuated by the entire family, in all their generations. Ex. xii. 42-51, and xiii. 1-7.

3. **THE OBSERVANCE OF THE DAY OF ATONEMENT.** On the tenth day of the seventh month, the great annual sin-offering was to be presented before God in the Most Holy place, in behalf of the nation; and the occasion was to be celebrated with great pomp and solemnity. "And on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict

your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Lev. xxiii. 27-30. The condition on which every individual was allowed a place among his people, was obedience to the law.

Besides these great observances of the law, there were many others of perpetual obligation. While they observed the terms of the covenant they were to dwell in that land; and when they transgressed the covenant they were to be driven out from the land into captivity and dispersion.

The twenty-sixth chapter of Leviticus contains an explicit statement of the terms and conditions on which the land should be theirs, and they enjoy great blessings. "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." They were to have fulness of bread, dwell safely, have peace, chase their enemies, be greatly multiplied, and God's tabernacle should be with them, and he would walk among them, and be their God, and they his people.

But if they failed to comply with the terms of this covenant, he would first chastise them by bringing on them dreadful diseases, unproductiveness of the land, and death by their enemies; and finally, if none of these scourges sufficed to bring them to repentance, he said, "I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste and bring your sanctuaries into desolation, and I will not smell the sa-

our of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen and draw out a sword after you: and your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it. And ye shall perish among the heathen, and the land of your enemies shall eat you up." The twenty-eighth chapter of Deuteronomy is of the same import with the twenty-sixth of Leviticus. The blessings and curses are very specifically announced. But it is in the thirtieth chapter of Deuteronomy the Lord "Set before them life and good, death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thy heart turn away, so that thou wilt not hear, but shall be drawn away, and worship other gods, and serve them; I denounce unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest cleave unto him; (for he is thy life, and the length of thy days;) that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

In this passage the conditional tenure by which they held the land is distinctly presented. BUT THE CONDITIONS OF

THE RESTORATION OF ISRAEL TO THE LAND, when for their sin, they have been driven out, is another evidence of the conditional title by which they held the land. The first passage by which this is proved is, Lev. xxvi. 40-42. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." This covenant Daniel recognised, when he offered his memorable prayer and confession of sin in Dan. ninth chapter, and God heard and answered it, and restored the people to the land. So also did Solomon in the dedicatory prayer of the temple, recognise the same principle. 2. Chron. vii. They held the land therefore under covenant, and could no longer hold it than they complied with the conditions. We now come to the question—

WHO WAS THE RIGHTFUL OWNER OF THE LAND?

It is evident that if a property is disposed of on lease, or bond and covenant, there must be an owner or heir, as one of the contracting parties. In this case I shall endeavour to show that Jesus Christ is the true owner or heir of that land.

1. The passage already quoted, where the first promise of the land was made, settles this question. Gen. xii. 7. "Unto thy seed will I give this land." So also the next repetition of the promise, Gen. xiii. 15. "For all the land which thou

seest, to thee will I give it, and to thy seed forever." The seed of Abraham, to whom these promises refer, Paul in his epistle to the Galatians, affirms was Christ. Gal. iii. But this will require more consideration after examining some other passages.

2. Jesus Christ is he who was with the church in the wilderness, and spoke to Moses on mount Sinai, as the angel of God's presence. Acts vii. 38. When he gave to Israel the law of the Sabbaths, and the jubilee, he gave them the full right to transfer the title to the land, for any term of years between the jubilees, but no longer. The alienation from the original family ceased, when the trump of the jubilee sounded, and every family might return to his possession.

The Lord said, Lev. xxv. 23, "THE LAND SHALL NOT BE SOLD FOREVER: FOR THE LAND IS MINE, AND YE ARE STRANGERS AND SOJOURNERS WITH ME." This text is decisive as to ownership, and the relation of Israel to the property. The Lord is the owner, and they STRANGERS AND SOJOURNERS WITH HIM.

But the prophet Isaiah, in predicting the overthrow of the land of Israel, by the Assyrians says, "Forasmuch as this people refuseth the waters of Shiloah, that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory;" "he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of THY LAND, O IMMANUEL."

The land is Immanuel's, or Jesus Christ's, and hence could only be held temporarily by the Jews. This will appear more clearly when we consider Paul's argument on the subject: Paul, it should be remembered, was educated a doctor of the Jewish law; brought up at the feet of Gama-

liel, the most eminent doctor of Jewish law of that, and perhaps of any other age. And besides this, he wrote under the inspiration of the Holy Ghost. His argument seems to be to this effect, and with a Jew. We will throw it into the form of a dialogue, and the reader will compare it with the third chapter of Galatians, where the argument is contained, commencing verse 15.

DIALOGUE—PAUL AND A JEW.

PAUL. Brethren, I will illustrate my subject by reference to the principle on which business between man and man is transacted. When a covenant is made between men, and ratified or confirmed, according to all the forms of law, no man can disannul or add to it: it must stand. As, for instance, A. sells a farm to B. The contract is made, the deed written, signed, sealed, witnessed, acknowledged, delivered and recorded. However great and tempting offers may afterward be made by other parties for the property, he cannot break that original contract or covenant with B., and make over the property to C. or D. If the contract has not been confirmed by all the forms of law, it may be broken. That is, if B. had failed to have his contract recorded, and that last confirmatory act was wanting, it might fail. But when it is thus confirmed, it must stand, and B. will hold the property. We will now apply this to the Abrahamic inheritance. You Jews claim that it is yours, because you are descended from Abraham, and are his heirs. What were the terms of the covenant, by which it was made over to Abraham? "Now to Abraham and his SEED, were the promises made. He saith not, And to seeds, as of many, but as of ONE, And to thy seed, which is Christ." Such was the covenant with Abraham, Gen. xii. 7; xiii. 15, 17.

The land, therefore, belongs to Messiah, and not the descendants of Abraham in general. For if it does, all his children, Ishmael, and Esau, as well as Jacob, come in for their patrimony. For they are all as truly the seed of Abraham as you are, and were born after the covenant was made and confirmed.

JEW. But, Paul, you know we have a claim which neither Arab or Edomite ever had: God brought our fathers out of Egypt, and by, and under the law, gave us the land for a possession. This he never did for Arabs or Edomites. Hence we claim it under the law, and not under the promise.

PAUL. Your claim under the law, I grant, would constitute a plausible one, were it not for a prior claim. But since you abandon all claim under the promise, as being untenable, before your claim under the law is granted, we must investigate the pre-emption right under the promise. I have shown you already, that the promise was in the singular, and is to the Messiah, the seed of Abraham; and that a confirmed covenant cannot be disannulled or added to, even although it be but a man's covenant. But this is more than a man's contract, it is God's covenant with Abraham and his seed, Messiah; and is far more obligatory.

"Now this I say, that the covenant which was confirmed before, by God to Christ," the law under which you claim the land, which "was not given until four hundred and thirty years after the promise, that law cannot disannul that it should make the promise of no effect." Hence the promise must stand, and Messiah's claim is valid: "For, if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

JEW. But, Paul, solve for us this problem, if you can:—If, as you say, we cannot hold the land, because of a prior covenant, "Wherefore then serveth the law?" Why did God make such a law, and under it put our fathers in possession of the land, if he did not intend to give it to us?

PAUL. The land must evidently be possessed by some nation, and the iniquity of the Amorites being full, they must be ejected, and you being of the same family with the Messiah, he chose to put you in possession. "The law was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a Mediator." It is evident, therefore, that the law could give you no right to the land, after the seed did come, to whom the promise was made. If you held it longer, it must be under a "NEW COVENANT," made with the heir. Thus reasoned Paul with the Jew; and who will dare affirm his reasoning is unsound and inconclusive?

But another illustration based on Paul's argument will still more clearly impress the subject. Supposing A. dies, possessed of a property worth ten thousand dollars, and leaves an only son as his heir; he is a minor. The law says he is not competent to take charge of this property for himself, and such is the perverseness of the world, if left unprotected, it will all be taken from him before he is of age: it steps in and takes charge of the property, appoints a trustee or guardian, and under bond and covenant, he is put in possession of the property, to keep and improve until the heir becomes of full age, and claims it for his own. The trustee's rights there end, and he must either vacate the premises, or make a new covenant with the heir, by which to retain possession. Failing to do either of these, the heir invokes the law, obtains a writ of ejectment, and turns the usurper off the premises, and takes possession himself, or lets it out to others.

This was precisely the relation the Jews sustained to that land, and its heir. They went in under the law, with the full understanding that Shiloh would come, the heir of the land; and it was also distinctly stated to them, that they should hear him in all things whatsoever he should say to them, and that every soul who would not hear him, should be cut off or destroyed from among the people. He was to

make a new covenant with them; and that the land was his, not theirs. All this they knew, and also they knew if they did not keep God's law or covenant, they were to be driven out of the land. Jesus came to them, and announced his character and claims, by John the Baptist, himself, his twelve apostles, and seventy disciples. He and they demonstrated the claim, by performing the most astounding miracles and wonders; so that, probably, there was not a man or woman in Judea or Galilee, whose attention was not called to his claims as the Messiah: and when this was fully accomplished, he came to Zion as the Messiah, rode into the city, was proclaimed king, and took possession of the temple. Then it was, he was officially denied and rejected. And being thus rejected, he related the following parable, to show them the relation they sustained to him, and the land; and draw from them, as Nathan did from David, their own sentence. He said, therefore, "A certain householder planted a vineyard," &c., "and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first, and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his INHERITANCE. And they caught him, and cast him out of the vineyard, and slew him." Now comes the application of the parable. "When the lord, therefore, of the vineyard cometh, what will he do to those husbandmen?" They say unto him, He will miserably destroy those wicked men, and let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Jesus thus applied their own sentence. "Therefore I say unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. As we shall have occasion to refer again to this important chapter, we leave it for the present, having quoted it to show its bearing on the relation of the Jews to the land of promise, and who Christ understood to be the true heirs.

WRIT OF EJECTMENT.

After this he pronounced the doom of that nation and land: "When you see Jerusalem compassed with armies, then know that the desolation thereof is nigh; then let them which be in Judea flee to the mountains," &c., "for these be the days of vengeance, when all things which are written may be fulfilled." "For there shall be great distress in the land and wrath on this people; they shall fall by the edge of the sword, they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."

This writ was served by the Roman armies under Titus. It embraced the land, the people and the city. And the disposition he made of the land was, that the gentiles shall tread it down during their times, and then he will come again to claim his own rights in it and take possession.

THE TIME OF ISRAEL'S VISITATION.

This terrible result might have been averted, as he more than intimated in his mournful lament. Luke xix. 41-44. "And when he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in

this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." The Jews had been on probation up to that time, for the perpetual possession and enjoyment of the land in their national capacity, but there it ended. Christ, the heir, will give it to such Jews as comply with the conditions of the new covenant, and to no others. It is his by absolute right, and he will dispose of it according to his own will. How that will is expressed we shall hereafter learn, when we examine the promises relating to Israel's restoration to the land given to Abraham and his seed.

THE LAND NEVER YET INHERITED.

That the land has never yet been inherited by those to whom it was promised, in the sense of those promises, will appear from several considerations.

It was promised to Abraham, Isaac and Jacob, severally and individually; but they have never inherited the land of promise, although they dwelt therein. Thus Stephen taught, Acts vii. 4, 5: "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." The promise was sure, but the possession was never given him.

This was not only true of Abraham, but also of Isaac and Jacob; they each had the promise, but never the possession. They were merely pilgrims, strangers, and sojourners all their days. Heb. xi. 8-16, settles this point. I shall only note such parts of the passage as are most to the point; the reader can turn to it and see the connexion. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "But now they desire a better country, that is, a heavenly."

From this it seems, that neither Abraham, Isaac nor Jacob, nor their descendants, have yet received the land for an inheritance, but died in the faith that it should one day be theirs. But they looked for it in a better, that is, a heavenly country, and in a city whose builder and maker is God. The new earth and New Jerusalem only will realize the faith in which they died. Abraham, Isaac and Jacob, it should be remembered, have each a personal interest there, and must, in the resurrection, come forth to everlasting life to enjoy the promises. Hence their seed can never inherit the land without their fathers. And it is there Paul places the "hope of Israel," and fulfilment of the promises, in the resurrection of the dead.

ISRAEL OR THE JEWS TO BE RESTORED TO THE LAND.

Promises of the restoration of Israel to the land of Canaan abound in the prophets. And vain it is to deny the fact of their existence, or attempt to evade their force by referring them to the return from Babylon. Their existence cannot be denied in the face of chapter, verse, and book, where they stand in the word of God; and such is their character, that they never could have been fulfilled in the return from Babylon.

This promise, for instance, exists in Jeremiah iii. 18. There it stands, and cannot be denied. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Has this ever been fulfilled? Not as has ever been shown. The house of Judah and the house of Israel are the subjects of the prediction. "The house of Judah" consisted of the tribes of Judah, Benjamin, and half the tribe of Manasseh, who followed the house of David after the death of Solomon, and accession of Rehoboam to the throne of David. "The house of Israel" were the nine and a half tribes remaining; or, as they are more commonly designated, the ten tribes, who followed Jeroboam the son of Nebat, of the house or tribe of Ephraim. The former were called the house of Judah, or the house of David; the latter the house of Israel, or Ephraim. The capital of Judah was Jerusalem; the capital of the house of Israel was Samaria. Long before the captivity of Judah in Babylon, the house of Israel had been carried away into captivity by the king of Assyria, and has never been returned unless some individuals returned among the captives of Judah. Nor are they now known on earth;

and hence are called the ten lost tribes. When God doomed them to overthrow, he said by Isaiah, chapter 7th, "Within three score and five years shall Ephraim be broken, that he be not a people." So also by Hosea, chapter 1st, "I will cause to cease the kingdom of the house of Israel," and "will utterly take them away." They are gone; where, he who scattered them only knows. But the text under consideration promises a return. It was not a return from the Babylonish captivity.

The predicted circumstances do not agree with these:

1. When this return takes place, Jerusalem shall be called the throne of the Lord.
2. All the nations shall be gathered to it, to the name of the Lord in Jerusalem, in a state of perpetual holiness.

"In those days the house of Judah shall walk with the house of Israel," &c. These circumstances did not transpire on the return from Babylon; they have not since existed; nor will they, till Christ shall send his angels with great sound of a trumpet, and shall gather together his elect from the four winds.

THE CONDITIONS ON WHICH ISRAEL WILL BE RESTORED.

This will be more fully considered under another head, but for the present we shall briefly consider the solution given in Jer. iii. 19: "But I said, How shall I put thee among the children and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, my father, and shalt not turn away from me."

The Lord had said concerning the house of Israel, Hosea, 1st chapter, "I will no more have mercy on the house of Israel, but will utterly take them away." "Ye are not my people, and I will not be your God." Now he proposes and declares the house of Israel shall come back and walk with

the house of Judah, in the land of Canaan. How shall it be done? Clearly by the new birth. "Thou shalt call me, My father;" and a holy life; "and shalt not turn away from me." In the former part of the chapter the Lord compares his rejection of Israel to the divorcement of a wife for adultery; and yet declares his willingness, contrary to all human precedent, to receive back the adulteress to favour, if she will return; and even entreats her to return to him. He directs the prophet to go and proclaim these words toward the north, and say, "Return, thou backsliding Israel." "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you; and I will take you one of a city and two of a family, and bring you to Zion."

As a distinct nation, the house of Israel, or ten tribes, will no more be received to favour; as individuals, every one of them is as much within the reach of God's mercy as they ever were. Hence while in their dispersed and captive condition, if they, as individuals, comply with this exhortation and return to God, confessing their sins, he will save them. If the entire nation, every individual of them do it, he will save them. If but one in a whole city, or two in a whole tribe do it, they shall not lose the promised reward for the infidelity of the others; but the one individual in a city or those two in a tribe or family, he will bring to Zion.

Now, it is reasonable to suppose that some individuals in Jeremiah's day did hear his proclamation and complied with it, one here and another there; but the great majority of their brethren remained impenitent. These solitary individuals died without returning to Zion. Will God therefore fail to fulfil his promise to these men? But supposing the

same thing has occurred in each generation ever since the days of Jeremiah; and they died in their dispersion without having this promise fulfilled to them; will it always be deferred? Or, will it be a failure? By no means. The resurrection will find and restore them all.

Again, we will suppose these individuals complied with the terms, each in his generation, and died without receiving the fulfilment: will it fulfil the promise, should God, in some future age, gather and restore those of the race who happen to live in that age, while he leaves behind those who, ages before, had complied with the terms here set forth? By no means. If you, reader, had been one who lived in the days of the prophet, and heard his word and obeyed it, would you be satisfied with such a fulfilment as would leave you out entirely? Yet such is the fulfilment the largest part of Christendom have been assigning to these blessed promises of the return of Israel to Zion.

VISION OF DRY BONES.

How clearly the Lord has set this doctrine forth in the thirty-seventh chapter of Ezekiel! The first scene is a symbolical representation. A valley full of very dry bones was shown him, and he was commanded to prophesy to these bones, and say, "O ye dry bones! hear the word of the Lord." He obeyed and prophesied; and there was a noise and a shaking: bone came together to his fellow-bone; the sinews, flesh, and skin covered them above, but there was no breath in them. He next, by divine direction, prophesied to the wind to breathe on those slain, that they might live. They did live, and stood up on their feet, an exceeding great army. So far the symbolical representation. Next we have the Divine interpretation of the symbols. But how unlike the popu-

lar interpretations of the pulpit! That usually begins with, "These bones represent sinners dead in trespasses and sins," and ends with their conversion and union with the Church. But the Lord's explanation commences:

"Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, our hope is lost. We are cut off from our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people! I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you; and ye shall live, and I shall place you in your own land: then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord." The hope of Israel is lost, and they are cut off for or from their parts or land, because generation after generation they have died in foreign lands, and no natural or human probability exists of their having the land of promise for an everlasting possession. The hope here given, then, is the one for the believing and preaching of which Paul was bound with chains, the blessed hope of the resurrection of the dead. They are not all Israel, however, who are of Israel. The fact of being born of Jacob, does not entitle a Jew to a part in this gathering and return to the land of Israel. We have already learned from Jeremiah that these conditions are all requisite to inherit the goodly heritage among the children: 1. They must confess their iniquity and sins to God. 2. They must become God's children, and call him "My Father." 3. They must lead a life of holiness, "and shalt not turn away from me."

And so said the Saviour to the Jews. "If ye believe not that I am he, ye shall die in your sins; and where I am ye cannot come." And in that terrible warning in Luke, thir-

teenth chapter, "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves cast out." The whole house of Israel, therefore, will be composed of all holy, faithful Jews who ever lived and died in the faith—raised from the dead, and restored in immortality to the land of Israel, and no others.

Solemn Truth
GENTILE BELIEVERS ARE NOT INCLUDED IN ISRAEL.

We have already shown that the term Israel is not used in the New Testament to designate a gentile believer in this world. The same is true of the world to come. The Jews and gentiles have each distinct promises peculiar to themselves. The third chapter of Jeremiah makes the distinction prominent: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it to the name of the Lord, to Jerusalem." Here all the nations are recognised in their own distinct character and nationality. Then follow the Jews in theirs, both houses: "The house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land I have given for an inheritance to your fathers." Nothing can be more distinct than this. But equally so is Ezekiel xxxvii. 19: "Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand." All the tribes of Judah and Israel are here promised a final union into one nation under one King in the land of Israel. The whole family will be there. "They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they (your fathers) shall dwell therein

and their children, and their children's children, forever." This will embrace Abraham, Isaac, and Jacob, with all the pious Jews of every intermediate generation to the end of time; and they will, under Christ's new covenant, dwell therein forever; and thus will be fulfilled to Abraham God's promise, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession."

Once more: When Peter said to our Saviour, "Lo, we have left all and followed thee, what shall we have, therefore?" Jesus said unto them, Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." The twelve tribes of Israel will therefore exist as such in the regeneration, when the Son of man shall sit in the throne of his glory. The twelve patriarchs were once the chiefs of the tribes, and judged or ruled them. In the regenerated state, Christ the father of the family will appoint his twelve apostles to be their chiefs and rulers. The sons of Jacob were the judges of the natural family, those of the supernatural or regenerated family.

ABRAHAM'S SEED IN CHRIST.

It is urged, Paul in the third chapter of Galatians says, "As many of you as have been baptized into Jesus Christ, have put on Christ. There is neither Jew nor Greek, bond or free, male or female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

All this is true. There will be but one body of Christ. But the head is not the foot, nor the eye the ear. Each member is itself—has an identity of its own; but is it, there-

fore, not of the body? So, as remarked before, no man ceases to be an American because he is a Christian. He is not a Christian because he is an American, but because he is in Christ. The psalmist says, in the eighty-seventh psalm, "I will make mention of Rahab and Babylon to them that know me. Behold Philistia and Tyre, with Ethiopia; THIS MAN WAS BORN THERE. And of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there." The Lord will thus recognise the birth-place of every individual of his children.

But, it is urged, the point in the text to be met is, "If ye (gentiles, Galatians,) be Christ's, then are YE Abraham's seed, and heirs according to the promise." It must be confessed, there is a seeming difficulty here. But let us meet it fairly. According to Paul, there are two promises made to Abraham: 1. That he should have the land of Canaan. Heb. xi. 8, 9: "He sojourned in the land of promise as in a strange country." Of that land the promise was equally explicit, both to Isaac and Jacob and their seed. Abraham was to be father of many nations, and in him all families of the earth were to be blessed. Not so with Jacob. In Jacob's seed all nations were to be blessed, and he and his seed were to have the land of Canaan. But, 2. Abraham and his seed are to be heirs of the WORLD. Rom. iv. 13: "For the promise that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." The world, then, the patrimony of all nations, belongs by promise to Abraham and Christ, and Christ will dispense it to all nations of the redeemed, as he shall see proper. But, then, to the seed of Jacob belongs that peculiar land, the land of Canaan. A text, already quoted, proves this. Speaking of the two houses of Israel, the Lord promises, "They shall dwell in the land I have

GIVEN unto JACOB my servant, wherein your fathers have dwelt." No man, except in Abraham, Isaac, Jacob, and Christ, can inherit the land of Canaan. But all who are in Christ, and through him are related to Abraham, of whatever nation, will be HEIRS of the WORLD; for it is written, "Blessed are the meek, for they shall inherit the earth." Reader, are you in Christ, that you may belong to the family of Abraham, and be an heir?

This view of the subject dispenses with the difficulties of those who maintain the right of the Jews as a nation, in the present state, to the proprietorship of that land, and proves Christ to be the heir; and that all Jews, who will enjoy the inheritance, must have it in him, when he comes again to take possession. Hence the promises to Israel being unfulfilled, instead of being an argument against the speedy coming of Christ, to take his kingdom and reign, as is generally maintained, is a strong one in its support; for there can be no return of Israel to possess the promised territory until he does come in his glory to raise and glorify the believing sons of Jacob, to inherit with him the promises of God.

Nor does this theory conflict with the Millenarian theory, that the promises are to the literal sons of Jacob. It has, however, this advantage over their view, that it maintains a more literal interpretation of the prophecies relative to their restoration, literalists though they profess to be in a pre-eminent sense. This theory not only admits the literality of the predicted resurrection from their graves of the house of Israel, to inherit the land, but makes it a strong point, and challenges discussion on this very question. It also admits and maintains the literality of the promise of an everlasting or eternal possession of the land, while Millenarians hold to the return of Israel to inherit the land during the Millenium. Will our Millenarian brethren think of these things?

CHAPTER IV.

THE RELATION OF THE JEWISH NATION TO THE KINGDOM OF DAVID WAS CONDITIONAL, AND MIGHT HAVE BEEN CONTINUED ETERNALLY HAD THEY CONFORMED TO THE CONDITIONS.

We have already seen that the Lord made a proposition to the children of Israel, Ex. xix. 5, 6, before the giving of the law on Sinai, to take them to be a kingdom of priests and a holy nation, if they would obey his voice, and that they agreed to conform to his requisition. He then proceeded to give them the law, and inaugurated the nation. In every law he enacted, his own sovereignty was made prominent. He was in fact their KING; being lawgiver and judge, and frequently executioner. This will be more clear if we refer to the history of Samuel, when the people asked a king like the nations around them. 1 Samuel, viii. The elders of Israel came to Samuel to Ramah, and said, "Make us a king to judge us like all the nations. But the thing displeased Samuel." But "the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not *reign over them*." Thus the Lord claimed to have been their king and to have reigned over them from the time he brought them out of Egypt. But now, under solemn protest, he directed the prophet to give them a king, and show them the manner of the kingdom. Again, the prophet said, 1 Sam. xii. 12: "And when ye saw

that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us, *when the Lord your God was your king*." The Lord gave them Saul, of the tribe of Benjamin, for king, conditionally, to reign for ever. 1 Sam. xiii. 13. Saul had disobeyed the Lord, and Samuel said to him, "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be a captain over his people, because thou hast not kept that which the Lord commanded thee."

The man after God's own heart whom he sought was David, of the tribe of Judah, and family of Jesse. With him he entered into an everlasting and unchangeable covenant, to continue his kingdom without end. 2 Sam. vii. 12—16. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house, and thy kingdom, shall be established forever before thee: thy throne shall be established forever."

TWO COVENANTS IN ONE.

In this text there are two covenants, one UNCONDITIONAL and ETERNAL, the other CONDITIONAL AND TEMPORAL. The

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eternal covenant relates to Christ and his everlasting reign:—the temporal covenant relates to the succession of David's children, till the coming of Christ. "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the sons of men." That this, although in the singular number, is intended for the succession of his children in general, and not one in particular, is clear from the eighty-ninth Psalm, 30-34. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."

The same conditional relation to the kingdom is again repeated in the one-hundred and thirty-second Psalm, verse 12. "If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore." The Psalmist saw in vision the result; that in process of time his throne would become vacant and desolate. He describes it in Psalm lxxxix. 39, 45. "Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground." "Thou hast made his glory to cease, and cast his throne down to the ground."

Unfaithfulness on the part of David's children would produce the same results; so far as they were concerned, as the disobedience of Saul produced for him and his house, the overthrow of his throne; but not, like his, a final overthrow; the throne and crown of David would still be secure in Christ.

So far we have considered the conditional promises to the ROYAL FAMILY; but we will now turn to what was covenanted with the people: for as certainly as God promised the people to the house of David, on the condition of their obedi-

ence, so also he promised the house of David to the people, if they were obedient. The text we shall now refer to, has already been quoted for another purpose; but as it bears on this point, we recur to it again.

Jeremiah xvii. 19-27. The passage is an important one, and deserves a careful consideration. The reader will please turn to it, and read the whole passage, as we shall quote but a part of it here. "Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not," &c. "And it shall come to pass, if ye diligently hearken unto the Lord," &c., "Then shall there enter in by the gates of this city kings and princes, sitting on the THRONE of DAVID, riding in chariots and on horses, they and their princes, the men of Judah and inhabitants of Jerusalem: and this city shall remain forever." The connexion of the throne of David with that people and city was, therefore, conditional.

THE PRACTICAL WORKINGS OF THE CONDITIONS.

1. THE TEN TRIBES REVOLTED. The history of this is related in 1 Kings, 11th and 12th chapters. Solomon had fallen into idolatry, and become a tyrant to his people. Jeroboam was a servant of Solomon; and Ahijah the prophet

was directed to seize his garment, and tear it into twelve pieces. He did so; and gave ten of them to Jeroboam, and said, "Take ten pieces: for thus saith the Lord God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: but he shall have one tribe for my servant David's sake, and for Jerusalem's sake," &c., "Because they have forsaken me, and worshipped Ashtoreth," &c. "Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for my servant David's sake, whom I chose because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give ten tribes unto thee." Ten out of twelve parts of Israel, were thus taken from David's house, only because of Solomon's wickedness. But the remnant, the tribe of Judah remained, for the sake of David and Jerusalem. But as a general thing the descendants of Solomon were no more steadfast in God's covenant, than Solomon. God warned both kings and people, by his prophets, but warned in vain. They continued to rebel against God, till their cup was full. He then determined to bring Nebuchadnezzar, king of Babylon up against them, and end the rule of David's children, till Messiah should come. And while that king was on his way, the Lord sent Ezekiel the prophet, to say both to people and king,—“Therefore, thus saith the Lord God, Because ye have made your iniquity to be remembered in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end: thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more

until he come whose right it is, and I will give it him.” The wickedness of both people and monarch was full, and the throne of David must be cast to the ground. Zedekiah was the then reigning monarch, and when the city was taken he fled; but was pursued, overtaken, and brought back. His sons were slain before his eyes, and his own eyes put out, and he brought in fetters and carried to Babylon. From that to the present time, David's throne has been vacant, and Jerusalem under the dominion of the gentiles.

CHRIST'S REIGN CONDITIONAL.

This is not the place to enter at large into this argument, but it is introduced here for the purpose of calling attention to it, with the design of calling it up again hereafter. It is not intended by this proposition that the final reign of Christ on the throne of David is conditional, but that it was conditional whether he at his first advent should set up his throne and reign through the present dispensation. His own language, after he had been rejected by his people, proves this. Matt. xxiii.: “O, Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee: how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. Behold, your house is left unto you desolate; ye shall not see me henceforth until you shall say, Blessed is he that cometh in the name of the Lord.” From this language, it would seem that Christ came in all sincerity to offer them the kingdom, and that it was their own fault that they did not have it from that time. Here we leave the subject for the present, and give the reader time for reflection and study. This point is a great deep; and we would approach it reverently. The Jews, having at that time rejected the Messiah,

have ceased to be a nation, although they remain a people. They will never more be embodied as before, irrespective of moral character; but must, if they ever are restored to mercy, individually come to Christ, and receive him as the Messiah personally for themselves. Then he might have been officially received, and the doings of the ruling power would have been the doings of the nation; but that day is gone with them—forever gone, as we shall see in the next chapter.

CHAPTER V.

THE SENSE IN WHICH THE JEWS WERE CAST AWAY OR REJECTED.

"For if," said Paul, Rom. xi. 15, "the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" There is, then, a sense in which Israel is cast away, and there is another sense, spoken of in the same chapter, verses 1, 2, in which they are not cast away. "I say, then, hath God cast away his people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew."

Both these relations to God will receive our attention in this chapter, that we may, if possible, learn their true position. It has already been seen that God did, with their own free will and consent take them into covenant with himself to be his people above all other people, and held personal and open intercourse with them. He chose them out of all other people, and gave them his covenant and a Divine law, with a goodly land for their inheritance. He constituted them a body politic as a whole nation; and all born of the twelve tribes had equal privileges and rights. Not that all of them were acceptable to God on account of the purity of their hearts or holiness of their lives, but because they were the seed of Abraham, God's friend. The great object and labour was, to train and discipline them and bring them into conformity to the will of God. Hence all the wonderful and

miraculous manifestations of God to them; and all the chastisements they endured.

The entire twelve tribes were thus brought into covenant with God to be his people. They were so under Moses, Joshua, the Judges, Saul, David and Solomon, to the days of Rehoboam and Jeroboam, when they were divided into two kingdoms. But this division did not separate them from God or his covenant. But rather the division was accomplished by the direct agency and providence of God, who chose Jeroboam to be king, and gave him ten tribes. The Lord made with him this covenant: "I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David; and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever." 1 Kings xi. 37-39.

The Lord also, in Ezek. xxiii. 2, 4, in a figurative representation of the two houses of Israel, acknowledges the house of Israel as his own. He says: "Son of man, there were two women, the daughters of one mother; and the names of them were Aholah, the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names: Samaria is Aholah, and Jerusalem Aholibah." Of these two women, the Lord complains that they were unfaithful to him, and he punished them. He says, verses five and nine, "And Aholah (Samaria or the house of Israel) played the harlot when she was mine; and she doted on her lovers, on the Assyrians, her neighbours." "Wherefore, I have delivered her into the hands of her lovers, into the hands of the Assyrians, upon whom she doted."

In this passage the Lord sets forth the cause why Israel was put away and disowned: it was for her adulteries or unfaithfulness to him, the living God. But it is by the prophet Hosea the bill of divorcement was finally written and delivered to Israel.

But before we proceed to consider the subject of the divorce, let it be fully understood, that it was not in their individual capacity for their holiness they were God's people. This was not the case. From the day when Moses returned to them to deliver them from bondage, to the end of their national career, they were full of rebellions. Before Moses came from the mount with the tables of the law, and when they had but just heard God's terrible and glorious voice, they had made a golden calf for their God, and worshipped it. One year from the time they left Egypt they came to the promised land, and but two out of all the millions who had for a whole year been sustained by miracles, both with food and drink, and whose garments had not waxed old, nor their shoes worn out, but two of all these did God own, Caleb and Joshua. All the others were doomed to die in the wilderness. Concerning that immense majority he swore in his wrath, that they should not enter into his rest; no, not although the works were finished from the foundation of the world. Yet, as a nation, they were in covenant with him, and he was their covenant God.

Elijah lived in a day when there were millions of the nation, yet there were but SEVEN THOUSAND who had not bowed the knee to the image of Baal. Isaiah also said: "Except the Lord of host had left unto us *a very small remnant*, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. i. 9. The nation were God's people, and as such he owned them; the individuals were sinners, and as such accused, condemned and judged.

THE DIVORCEMENT OF ISRAEL.

In the days of Ahaz, king of Judah, Pekah, king of Israel, and Rezin, king of Syria, confederated to go up against Judah to vex it. It was then the Lord, by the prophet Isaiah, pronounced the overthrow of Israel. Isa. vii. 7, 8: "Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that he be not a people." Thus the extreme limits of the continuance of the house of Israel, or Ephraim, were set, and beyond these sixty-five years it could not be extended. "That he be not a people." And yet how eagerly the Christian world has sought, age after age, to find them still in existence as a people! Vain attempt!

Hosea prophesied about the same period, and wrote and delivered the divorce. Hosea, first chapter. The prophet had three children, two sons, and one daughter. Each had a prophetic name bestowed by Divine direction, expressive of the coming fate of the house of Israel. The first-born was a son, and the Lord said, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel, upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." That kingdom did soon after cease, and has never been known or restored, and never will again be restored, as a distinct kingdom. The people must be embodied as at the first, in one government, whenever the restoration takes place.

The second child of Hosea was a daughter, and "God said unto him, Call her name Loruhamah: for I WILL NO MORE HAVE MERCY UPON THE HOUSE OF ISRAEL; BUT I WILL

UTTERLY TAKE THEM AWAY. But I will have mercy on the house of Judah, and will save them by the Lord their God."

The divorce was entire and explicit. "I will no more have mercy on the house of Israel." As a house or nation then, they are utterly cast away, and taken away. But as individuals, God has sent a special message after them, in all their dispensations, and promises them a full pardon, if they will return to him, and acknowledge their iniquity, as we have already seen in Jeremiah, third chapter. That the casting away is national, not personal, the taking from them his mercy national, not individual, is yet more clear from the promise made to the house of Judah; "I will have mercy on the house of Judah, and will save them," &c.

Israel's sins were not so great as Judah's; it was not therefore because of her deservings that Israel was rejected, and Judah spared and saved: but it was all of mercy, the mercy of God. The Lord declared, Jer. iii. 11, "The backsliding Israel hath justified herself more than treacherous Judah."

Again, the Lord said by Ezek. xvi. 51, addressing Jerusalem or Judah; "Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done."

But why, it will be asked, did God put away and take his mercy from the house of Israel, for their sins, which had not been as great, by half, as Judah's, and yet have mercy on, and save Judah?

THE PROMISE OF SHILOH.

The answer is found in the peculiar relation of Judah to the Messiah. Jacob, on his death-bed, pronounced the destiny of the twelve tribes. Gen. xlix. "Of Judah, he said, The

sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Until Shiloh or Messiah come, therefore, Judah must remain a distinct nation, with ruling or governing powers in Israel. The sceptre was a rod, the symbol of tribeship and government. Thus the Lord said, Ezekiel xix. 11, speaking of Judah and Jerusalem, with her royal family, "And she had strong rods for the sceptres of them that bare rule." Each tribe of Israel was directed by Moses, to present a rod with the name of the tribe written on it, to be laid up in the ark of the covenant, that the Lord might show, by means of these, which tribe he had chosen for the sacerdotal title. Aaron's rod budded, and blossomed, and designated the tribe of Levi for the priesthood. Those rods were the symbols of the tribes, and represented the distinctive character of each tribe. The distinctive character of Judah was to be kept up until Christ should come, and the genealogy kept till his lineage was proved; and then if Judah sinned, she must share the fate of Israel.

But Isaiah is still more explicit in his designation of the reason of this preservation of Judah, Isaiah lxxv. 8, 9, 10. After charging home the hypocrisy and sins of Judah upon her, he says, "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people which have sought me." The blessing has come out of Judah, the promised Saviour, and inheritor of God's holy mountain; and since he came, all identity of Judah from Benja-

min, or Manasseh, has long since disappeared from the world. Judah's sceptre no where exists, but in the hands of Jesus of Nazareth.

Hence, the Lord said, "I will no more have mercy on the house of Israel, but will utterly take them away; but I will have mercy on the house of Judah, and will save them by the Lord their God." Accordingly, all the great calamities which they endured, did not suffice to destroy them all; but God raised them up, restored and established them, till his purpose was accomplished. "Not for your sakes," said the Lord to them, "do I this, saith the Lord God, be it known unto you." Again, "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."

But the third child of the prophet Hosea was born, and the Lord said, "Call his name Loami: for ye are not my people, and I will not be your God." The divorce was now complete. 1. "I will cause to cease the kingdom of the house of Israel." 2. "I will no more have mercy on the house of Israel, but I will utterly take them away." 3. "Ye are not my people, and I will not be your God."

But what, it is asked, has become of that family? Do they now exist? Most assuredly they exist as individuals, but not as a nation. The evidence that they exist as individuals, is found, first in the message God sent them, toward the north, by Jeremiah. Secondly, his promise by Amos, ix. 9, "For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." They are driven out and scattered among all nations, and their identity is lost to man, but God knows every one of the race, be they wherever they may; and will watch over them to the end. Thirdly; another evidence of their existence is found in the address of the epistle of James: "to the twelve tribes scattered abroad."

They exist then; but just in the condition the prophet said they would.

In conclusion, Hosea, after thus by divine direction, naming his children, was directed, "Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, (the house of Israel,) plead; for she is not my wife, neither am I her husband." Hosea ii. 1, 2. God has thus sealed her divorcement.

THE DIVORCE, OR CASTING AWAY OF JUDAH.

When the Lord had reproved Judah, by the prophet, Isa. 65th, and declared the reason why he spared her; that is, "To bring a seed out of Jacob, and out of Judah an inheritor of his mountains," he proceeded to pronounce the doom of Judah, after that end should be accomplished. Isa. lxxv. 11-15: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold my servant shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

When Christ came, they preferred the Romans to the Lord, and said, "We have no king but Cesar; let him be

crucified." They preferred to support the Roman armies, to submitting to King Immanuel. Therefore the Lord numbered them to the sword, and they bowed down to the slaughter. He said, Luke 21, "They shall fall by the edge of the sword, and they shall be led away captive into all nations." All this came to pass, while all God's servants, the Christians, escaped. He slew the Jews, and called his people by the name of Christ. And to this day they bear it. The whole family is named of him, whether in heaven or earth. When our Saviour came, and had been rejected, and they had pronounced judgment on his parable, he said to them, "Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. "O that thou hadst known, even thou at least in this thy day, the things that belong to thy peace, but now they are hid from thine eyes." Their day was complete, their iniquity full, their probation expired, and their divorce pronounced, by the Son of God himself.

The nation was to cease, but not all the individuals composing it. The prophet Amos had long ago said, "Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it off the face of the earth; saving that I will not utterly destroy the house of Jacob." That kingdom has ceased from the earth; but the house of Jacob still exists, sifted among all nations.

From all this we gather that the Jews of either house, since their dispersion to this time, have been cut off from God's covenant, and cast away from being, as a body, his peculiar and chosen people, and that his people are now called by another name. When an Israelite believes in Christ, he takes upon him the name of Christ, and ceases, like Paul, to glory in the flesh, but in the cross of our Lord Jesus Christ.

IN WHAT SENSE ISRAEL HAS NOT BEEN CAST AWAY.

This subject has already been very fully considered incidentally, in the discussion of other points. But that we may have line upon line, and the subject may be fully understood, we give it a distinct consideration, and thus bring it out more prominently than otherwise it would be.

First, then, they have not been cast away as individuals from God's saving mercy, on the same conditions on which other people may be saved.

To the ten tribes, or house of Israel, the offer of pardon and salvation is distinctly offered; and the whole third chapter of Jeremiah is occupied in expounding and urging on them the fact. And all this, notwithstanding the nation had played the harlot before the Lord, and he had put her away and divorced her. "Yea," he says, "Return unto me, for I am merciful, saith the Lord." No one of all those tribes, while that chapter exists, can excuse himself from repenting, on the ground that there is no mercy for him. God's proclamation will rise up to condemn and confound him.

The twelve tribes; these are addressed by James, and called to repentance, and have the promise, if they will draw nigh to God, he will draw nigh to them, and if they will humble themselves he will lift them up.

The house of Judah have had special offers, by the special direction of Christ. He commanded that "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And in fulfilment of this commission the apostles opened their mission in that city in audience of Jews, out of every nation under heaven. Peter's sermon ran thus:—"Therefore, let all the house of Israel

know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Now when they heard this they were pricked in the heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This was an explicit enunciation of the extent of the promise; it was not alone to the then existing generation, but to their children, generations in the future, even afar off. None then can plead as an excuse, that God has cast them away and they cannot come.

The Acts of the Apostles is full of promises to the Jews, pointed explicitly at them. It is incredible that any one can read that book and come to any other conclusion, than that the mercy of God is as free to an Israelite as to a Gentile.

THE ELEVENTH CHAPTER OF ROMANS.

But the eleventh chapter of Romans, as quoted at the commencement of this chapter, is decisive on the point. "I say, then, hath God cast away his people? God forbid." But, Paul, what evidence have you that he has not? *Paul.* "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed

the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

NATIONAL ELECTION AND THE ELECTION OF GRACE.

The argument is this: in the best days of Israel, God never owned them all for his children; but the believing remnant were his children. The election of grace is in contrast with the national election. The whole nation were elected from all other nations, to be brought into covenant with God and placed under his law, in his land, but not elected to the eternal inheritance. The election of grace are those who are blessed with faithful Abraham. Peter thus describes the order of the election. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." Such is the election of grace, by which Jews now become the people of God, and heirs of the everlasting inheritance. God foreknew them as believers, and hence elected them according to his foreknowledge, and confirmed their election by the sanctification of the Spirit, unto obedience.

The election being of grace, that is, only such as are in Christ being heirs with him and Abraham, it is no more of works. The national election was one of works. "Obey, and you shall dwell in this land; disobey, and you shall be driven out into all lands." The new covenant runs, "Believe in the Lord Jesus Christ, and thou shalt be saved." Concerning the Gospel, they, the Jewish nation, are enemies to it for your sake. Their proud hearts cannot bear the idea that the favours of the Messiah should be extended as freely to Gentiles as to the Jews; and hence they reject the Gospel which declares the fact. "But as touching the election," those of the Jews who are of the election of grace, like Paul, and the seven thousand in the days of Eli-

jah, "they are beloved for the fathers' sake." That is, God has made a covenant with Abraham, Isaac, and Jacob, to give them and their seed all the land of Canaan for an everlasting inheritance, and this believing remnant of Jews, for the fathers' sake, are beloved, and will inherit those promises, because they are the children of Jacob's flesh, and Abraham's faith.

THE JEWS BROKEN OFF.

Paul speaks of the Jews being broken off. But from what were they broken off? Not from being, as a nation, all of them the children of God; for they never were such. They were his covenant people, under his law, and in possession of his land, and constituted his kingdom on earth. They are not so now. The Mosaic law as a civil institution is nowhere in force; the Jews have been driven forth out of the land of Israel, and scattered; and the kingdom of God has been taken from them, to be given to a nation bringing forth the fruits thereof. That nation is, believers.

WHY THEY WERE BROKEN OFF.

"Well, because of unbelief they were broken off, and thou standest by faith." From this it would seem, as we have seen in former chapters, that if they as a nation had received Jesus as the Messiah and Saviour, they would in their national capacity, have remained God's covenant people under the new, as they had been under the old covenant, and the kingdom of God in the land of Israel, would have been continued; instead of their having been rejected and broken nationally off, as they now are, the condition specified by Moses, would have been enforced: "Every soul which will not hear that prophet, shall be destroyed

from among the people." No sinner would have had place among them, under that government of Messiah. But more of this hereafter.

The unbelief and rejection of Christ being official, the nation, and not isolated individuals, was broken off. But while the nation, because of unbelief, was broken off from being God's covenant people, and from the possession and enjoyment of, and title to, the land of promise, some did believe, as the apostles, and ever did continue in covenant with the Lord as his people, not under the old, but new covenant; and are heirs of the kingdom and of the land, to be enjoyed and possessed on the return of the king. So that, after all, only "some of the branches were actually broken off," although the nation of which they were a part, was broken off. Well may we exclaim with the apostle in view of this arrangement, "O the depth of the riches both of the wisdom and knowledge of God!"

But gentiles were grafted in among these natural branches which never were broken off, and with them partake of the root and fatness of the olive tree; they, with believing Jews, are God's covenant people, and heirs of the kingdom of heaven, but not of the land of Israel.

"Because of unbelief they (the Jews) were broken off, and thou standest by faith." "And they, if they continue not in unbelief, shall be grafted in; for God is able to graft them in again." No Jew who believes in Christ, and accepts him in all his offices, will ever be rejected on account of the unbelief of his people. "Him that cometh unto me I will in no wise cast out."

THE BENEFIT OF ISRAEL'S FALL.

There is an obscurity in this theme which we may not be able to penetrate and unfold. Yet the apostle has intro-

duced it into his illustration of the subject, and hence made it a part of God's revelation to us. We, therefore, have a right to investigate it, and learn all we with our weak powers are able.

There are two sentences which Paul has used expressive of this point. "Through their fall salvation is come unto the gentiles, for to provoke them (the Jews) to jealousy." "For if the casting away of them be the reconciling of the world," &c. And again, he says, "If the fall of them be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fulness?"

How has all this benefit accrued to the gentile world through their fall, and being cast away? Could not the same blessing have accrued, had they remained the covenant people of God? That it was God's original purpose to bless all nations in the seed of Abraham, is manifest in his promises to the old patriarch.

The salvation of the Messiah for the gentiles, was also announced by Isaiah thus: "That thou shouldest be my salvation to the ends of the earth." "A light to lighten the gentiles," &c.

But it is equally true, that during Christ's personal ministry, neither he nor his apostles went to the gentiles to preach the Gospel to them. On one occasion a Greek woman, a Syro-phenician by nation, came to him for help; and he said to her, "I am not sent but to the lost sheep of the house of Israel." When he sent out his twelve apostles to preach, Matt. x. 5-7, he said, "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel; and as ye go preach, saying, The kingdom of heaven is at hand."

But after the Jews had rejected *him*, and he had pronounced *their* rejection, and had died and risen again from the dead, he extended the commission to all the world and to

every creature; this embraced Jews and gentiles. There was, therefore, something in the existence of the Jewish relation to God as his peculiar covenant people, which hindered the proclamation of the gospel to the gentiles until that relation was broken; so that the *fall*, or rather *lapse* or *offence* of them was the riches of the gentiles, and brought salvation to the world at large.

This, however, must not be understood in an absolute sense, as though a gentile could not have been saved had the Jews retained their standing; for there were provisions made in the prophets for gentiles to share the privileges of Messiah's administration and kingdom, had it continued in its Jewish form and identity. Isaiah, chapter 56, is a prediction of the approach and introduction of God's "salvation," the Messiah, and makes promises to those outside the Jewish family. "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold I am a dry tree," &c. "Also the sons of the stranger, that join themselves to the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted on mine altar; for my house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel, saith, Yet will I gather others to him (Messiah) beside those that are gathered unto him."

It appears from this, that if the Jews had received Christ, and he had gathered them "as a hen gathereth her chickens under her wings," as he said he would have done, if they would have consented, and the temple had stood, the Jewish polity would have been the medium through which all gen-

tiles would have been received. And the same prejudice against coming to the Messiah in that way, and be the subordinates of the Jewish people, would have existed among the gentiles that now exists among the Jews, against coming through the gentile church. But now the middle wall of partition contained in ordinances, which was contrary to us, is broken down and abolished; nailed to the cross.

The gospel may now go without limitation or hinderance to all nations and every creature. But if the fall of Israel has proved the riches of the world, "how much more their fulness." That is, how much richer would the world be than it now is, if all the Jews would abandon their infidelity and embrace Christ, and be engrafted into the good olive tree once more, as they may be, if they will! Or what is more probably the sense of the passage, (for it must be confessed there is obscurity resting on the text,) how much more the world will be enriched by the gathering of all the remnant according to the election of grace, from their graves to the land of promise, and the everlasting kingdom. "For if the casting away of them be the reconciling of the world," or was necessary in order to the free proclamation of the gospel to all nations, "what shall the receiving of them be," in their national character, "but life from the dead?" How can they ever be restored to the land of promise and David's kingdom, until the resurrection? Then the number of the election will be full, and the patriarchs and their children all will come home to Zion with songs and everlasting joy on their heads. This will accord with verses 25, 26, 27. "For I would not that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the gentiles be come in. And so all Israel shall be saved." The "blindness in part," is blindness to a part of Israel; and that blindness will continue on them till all the gentile saints are gathered to Christ, and the day of grace ends.

Then "*all Israel*" will be **SAVED**, not converted. The term *all Israel*, embraced what Paul calls the "remnant according to the election of grace," of all ages and climes, who in the resurrection will be embodied and restored, as the twelve tribes, to the land of promise. The salvation, therefore, of which Paul speaks, is that which Isaiah predicted; "Israel shall be saved in the Lord, with an everlasting salvation."

"As it is written, There shall come out of Sion, (the heavenly Sion where Christ now is,) the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."

The nationality of the seed of Jacob is only suspended, it is not lost. It is important that this should be remembered. Jacob and his descendants are the heirs of that land. The nation, as a whole, was elected under the old covenant, to possess it. For the sins of the *nation*, and their unbelief, they have lost their birthright. The land and people are under the gentiles until the times of the gentiles are fulfilled. This is the punishment for *national sins*. When those times are fulfilled, the nation, constituted of the remnant according to the election of grace, will be reconstructed and saved for ever under the Messiah. Their national sins then being forgiven and taken away, according to God's covenant with them.

"ISRAEL'S BLINDNESS."

"What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded."

ISRAEL, THE ELECTION, WERE BLINDED, are the three subjects of this text. "Israel," the Jews, as a nation in their national capacity, have not obtained what they sought for,

viz. the perpetuity of their nationality; the blessings of the Messiah's reign, and the everlasting possession of the land of promise. They sought it by rejecting Christ, and clinging to the Romans. They said, "If we let him thus alone, all men will believe on him, and the Romans will come, and will take away both our place and nation." They said again, "We have no king but Cesar; let him be crucified." By so doing they lost all those blessings, and were broken off from God's covenant.

THE ELECTION, all believing and obedient Jews, of every age, have obtained the relation of God's covenant people, under the new covenant; and hence, a title to Christ's kingdom, and the everlasting inheritance of the promised land, with Abraham, and Isaac, and Jacob, and Christ; to be enjoyed and possessed in the resurrection state, when the whole family will be gathered home to Zion.

THE REST WERE BLINDED. All Jews who have rejected Christ are blinded, judicially, as a just punishment for their treatment of Christ. ("According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened that they may not see, and bow down their back alway."

Why was this terrible malediction pronounced on these people? A reference to the sixty-ninth Psalm, from which Paul quotes, will settle this question. Verses 21-23, 26.

"They gave me also gall for my meat: and in my thirst, they gave me vinegar to drink. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not, and make their loins continually to shake." "For they persecute him whom thou hast smit-

ten." God's reason for blinding that people, was their treatment of Christ. And hence, that blindness is to continue on them, if they do not turn to the Lord, till the end of this dispensation.

Isaiah also was sent to them to pronounce on them this judgment of blindness. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not? Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed." Such was the message he was sent to deliver to the Jews. He inquired, "Lord, how long?" "And he answered, Until the cities be wasted without inhabitants, and the houses without men, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Such a state of things as this, has never yet existed, nor will it until the end of this dispensation, and the coming of the Lord. The time has never come, for the blindness yet remains on that people. But the Lord continues; "But in it, (the people of Israel,) shall be a tenth, and it, (the tenth,) shall return, and shall be eaten: as a tiel tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof."

That family is now like the oak tree, when its leaves have fallen off: to appearance it is dead; but the life and substance is in it, and in the spring it will reappear in its vernal beauty, the monarch of the forest. So the holy seed, the true believers, are the substance of the house of Israel, and in the morning of the resurrection, it shall return.

CHAPTER VI.

THE MESSIAH—MESSIAH, ANOINTED, CHRIST, ARE SYNONYMOUS.

THE import of each of these terms is, one who is anointed.

While in the wilderness, and while the tabernacle was being built, the Lord directed Moses to prepare an oil for holy or consecrating purposes, and prescribed its composition.

COMPOSITION OF THE HOLY OIL.

"Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive a hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil." *Exod. xxx. 22-25.*

THE USE OF THE HOLY OIL.

This compound was to be used as a consecrating or sanctifying oil; all on which it was poured, and whatever it touched, should be most holy, entirely consecrated to God, to be his property. It was to be emblematical of the Holy

Spirit. Its use is thus prescribed, *Exod. xxx. 26-30*:—"And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot, and thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy." These were all inanimate things, to be consecrated to the service of God. Next follows the consecration of Aaron and his sons. "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office."

This oil was to be kept for consecrating purposes throughout their generations; and it was not to be made or used for any other purpose on pain of death.

It was to be used for consecration of the **HIGH PRIESTS, KINGS and PROPHETS**. The order to consecrate Aaron and his sons for high priests, is quoted above. When Israel was to be supplied with a king, the prophet Samuel was directed to anoint him for the office. *1 Sam. ix. 15, 16*: "Now the Lord had told Samuel in his ear the day before Saul came, saying, To-morrow about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines." Saul came to Samuel at the appointed time, and before he left the next morning, the prophet told Saul to bid his servant pass on before. "But," said he, "stand thou still awhile, that I may show thee the word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" "And it was so, that, when he had turned his back to go from Samuel God gave him another heart."

Thus he was consecrated to God with the oil, and God set on him the seal of the Spirit.

Again; after Saul's rebellion, the Lord said unto Samuel: "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thy horn with oil, and go, I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons." Samuel did as the Lord commanded him; and after all the other sons of Jesse had passed before the prophet, David was called; "And the Lord said, Arise and anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." God also set on David the seal of the Spirit as soon as he was consecrated, and he from that time was the Lord's anointed.

THE CONSECRATION TO THE PROPHETIC OFFICE.

Elijah, the prophet, had fled from the presence of Ahab to the wilderness, where the Lord appeared to him, and said, "Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel: and ELISHA, the son of Shaphat of Abel Meholah, shalt thou anoint to be prophet in thy room."

All these three offices are to be filled by the *Messiah*, and hence the title *Messiah*, Anointed, Christ.

Jesus of Nazareth is that prophet foretold by Moses, whom God would raise up to his people, whose word should be authoritative, and to whom they should hearken in all things whatsoever he should say. *Deut. xviii. 18, 19*; *Acts iii. 22, 23*; *vii. 37*.

Christ also is the high priest of our profession, constituted by the oath of God, and not by the law of a carnal commandment. "The Lord hath sworn, and will not repent; Thou art a priest for ever after the order of Melchizedek." Ps. cx. 4. We have such a high priest, who is passed into the heavens as our advocate, with an all-availing plea.

Jesus was also raised up to be a king, and rule for ever over the house of Jacob. Luke i. 32, 33: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

That Jesus of Nazareth was a true prophet, spoke by Divine authority, and his words came to pass, is admitted by the whole Christian Church. His prediction of his own death and resurrection at Jerusalem; his prediction of Jerusalem's overthrow and the long captivity of the Jewish people; his prediction of the descent of the Holy Ghost on the disciples within a few days of his ascension into heaven, all declare his prophetic character.

The priestly character of our Lord is so fully argued by Paul, in his Epistle to the Hebrews, that it is needless to spend words in trying to make it more clear. No one who receives the New Testament pretends to deny that he has filled the offices both of prophet and priest in the most literal sense of the words. Why then should a doubt exist in any believer's mind, that he will as truly fill that of king, which is foretold with equal clearness.

THE ROYAL, THE CHIEF CHARACTER OF MESSIAH.

In the Jewish mind, the most prominent idea attached to the name Messiah, or Christ, was "OUR KING OF DAVID'S LINE." The prophetic and priestly offices were mere second-

dary things in their minds. The great burden of the prophets, in foretelling his coming, was, the king of Israel, the son of David.

Indeed, the prophetic and priestly character of Christ, were merely incidental to the grand result, his glorious reign. If he was a prophet, it was to reveal the will of God, and the means by, and conditions on which men might share the reign of Messiah. If he was a priest, it was to make reconciliation for the sins of the people, that they might reign with him forever. Thus the final result, not the intermediate steps to reach it, is what both Jews and Christians mostly kept in mind when the word occurred.

When the wise men came from the east, to Jerusalem, they asked, "Where is he that is born king of the Jews?" How did Herod the king understand the question? He was troubled, and all Jerusalem with him. And he gathered all the chief priests and scribes of the people, and "demanded of them, where Christ should be born." Thus he translated the question of the wise men. In his estimation, therefore, "Christ" and "king of the Jews," were synonymous terms.

But how did the chief priests and scribes understand the question as proposed to them? They answered the king's question thus: "In Bethlehem of Judea: for thus it is written by the prophet. And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel." The Christ, therefore, in their opinion was to rule God's people, Israel, as their Governor.

Did the Christians entertain the same view of Christ that the Jews held? They did. When Paul and his companions were in Thessalonica, "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them,

out of the scriptures, opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ." Some believed, both men and women, and some did not believe. The unbelieving portion raised a mob, and not finding Paul, seized Jason, with whom he lodged, and drew him and certain brethren before the rulers of the city, and cried, "These that have turned the world upside down, have come hither also; whom Jason hath received; and these all do things contrary to the decree of Cesar, saying, that there is ANOTHER KING, one Jesus." The apostles and Christians of that age did hold that Jesus was truly king of Israel. No Christian whose views have been transmitted to us, for three hundred years after Christ, ever expressed a doubt that he was truly king, and would in his time show who is that blessed and only potentate, the King of kings, and Lord of lords. It was only when the church began to apostatize, and the papacy to look toward the dominion of the world, as the vicegerent of Christ, that his personal presence and visible reign were set aside for his spiritual reign in the hearts of his people. The church, or those high in power in the church, were perfectly willing that Christ should be king if he would only remain in his own high and holy abode, and leave them undisturbed to rule in his name, and for him on earth. But for him to come and take the government into his own hands here, and deliver his people from their cruel power in this world, was too much for them to admit. The papacy is based on the assumption that the church is the kingdom of Christ, and that the pope is his vicegerent to rule in his name; and by this assumption he justifies all his tyranny.

THE ANOINTING OF CHRIST.

His anointing was the subject of prophecy; and the Lord, in the fulness of time, accomplished it. Isaiah sixty-first: "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This prophecy Christ appropriated to himself after his entrance on his public ministry. He had returned from his baptism, reception of the Holy Ghost, and temptations in the wilderness, to Nazareth, and entered into the synagogue, on the sabbath day; and there was delivered unto him the book of the prophet Isaiah to read. "He found the place where it was written, The Spirit of the Lord is upon me, because he hath sent me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives," &c.

"He sat down, and he began to say unto them, This day is this scripture fulfilled in your ears." He was then the anointed, or "Messiah the prince," and prepared to begin his work. But his anointing was not with the holy anointing oil compounded after the art of the apothecary: but God himself was to anoint him: and did do it. "The Spirit of the Lord is upon me, because HE hath anointed me." And so Peter taught, Acts x. 38. "How God anointed Jesus of Nazareth with the Holy Ghost, and with power." The anointing was with the Holy Ghost.

PROOFS OF MESSIAHSHIP.

The Messiah is not only the prophet of Israel, their high priest and king, but he is the gentile sinner's only hope and

refuge. To every sinner the proclamation is the same; "Believe on the Lord Jesus Christ, and thou shalt be saved." "Whosoever believeth that Jesus is the Christ, is born of God." But a matter of such magnitude as this, where men's eternal interests are all at stake, demands strong demonstration of his claims to be what he professes, in order for the lost sons of men to take hold of him, and rest with perfect confidence in his power and willingness to save. And such strong demonstration has been given to the world.

He was the object of faith to the world long before he came in the flesh.

That the Jewish nation were in universal expectation of "the Messiah," is a fact which their whole history and present faith and condition attest. The history of the Jews is, for the most part, contained in Scripture, Josephus, the Apocrypha, Talmuds and Targums.

The Scriptures bear incontestable evidence of the coming of Messiah. The Talmuds are paraphrases on the Hebrew text of the Old Testament, and are regarded as an official statement of Jewish faith and understanding of the meaning of that text. Those paraphrases are a full acknowledgment of the Jewish expectation of the Messiah, founded on the Scriptures. Nor is the universal acknowledgment of the Jewish race in their dispersion, that their fathers and themselves have looked, and do still look for the Messiah, less decisive.

Jesus of Nazareth founded his claims on their sacred books; pointing to the passages where he was foretold; and they confessed they were predictions of the Messiah whom they expected, but denied his right to them. Nor have they ever denied that they were predictions of such a personage. The particular predictions on which Jewish faith and expectation rested, were some of them the following. Gen. xxii. 17, 18: "And thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed."

Such was God's promise to Abraham; and from this promise the Jews have always expected the Messiah to be of Abraham's seed, and to bless the world.

Jacob, in blessing his children before his death, said, Gen. xlix. 10: "The sceptre shall not depart from Judah till Shiloh come; and to him shall the gathering of the people be." Judah is the family of Israel from whom they expected the Messiah to come; and that he should be the great centre of attraction to the people. The tribe of Judah was to remain distinct as the ruling tribe till he should come.

Jesse, of Bethlehem, is next selected. Isa. xi. 1: "And there shall come forth a rod out of the stem of Jesse." That rod was David. "And a branch shall grow out of his (David's) roots." This is evidently a prediction of Christ, and was so understood by the Jews. Here were two families designated; the family of Jesse and David, or at least one of Jesse's children, which proved to be David. He is to judge the poor with "righteousness, and reprove with equity for the meek of the earth; and smite the earth with the rod of his mouth, and with the breath of his lips slay the wicked." None but a divine and omnipotent being can do this.

We next turn to David and the promises made to him. Ps. lxxii.: "Give to the king thy judgments, O God, and thy righteousness to the king's son. He (the king's son) shall judge thy people with righteousness," &c. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "All kings shall fall down before him: all nations shall serve him." "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." The prediction is of the son of David, king of Israel; and both Jews and Christians understood it of the Messiah. But the 132d Psalm is equally explicit, perhaps more so. "For thy servant David's sake turn not away the

face of thine anointed. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set on thy throne." "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it." "There will I make the horn of David to bud; I have ordained a lamp for mine Anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." This also is one of the predictions which the Jews interpreted of Messiah.

Isaiah's predictions next claim our attention. Isa. vii. 13-16: "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." This prediction, addressed to the house of David, is explicit. 1. A sign should be given it by which to know the Messiah. 2. A virgin was to bear a son. 3. Before the child should know to refuse the evil and choose the good, the land of Israel should be forsaken of both her kings.

Isaiah next predicts the Messiah under a variety of designations—ix. 6, 7. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with justice and with judgment, from henceforth and forever. The zeal of the Lord of Hosts will perform this." This is one of the strong texts which led Jewish faith to look for the Messiah.

We next ask for the time when he should come. And the answer is at hand. It was given while Jerusalem lay desolate after the Babylonian captivity—Dan. ix. 25. "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem to Messiah the Prince, shall be seven weeks and three score and two weeks." "And after three score and two weeks Messiah shall be cut off, but not for himself." This is too plain to be mistaken.

But where shall Christ be born? All the chief priests and scribes of the people answer, "In Bethlehem of Judea; for thus it is written by the prophet." And then they point to Micah v. 2, for proof from the prophets. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee he shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

How shall he be received among men? Isaiah answers. liii. 1-3. "Who hath believed our report, and to whom hath the arm of the Lord been revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground in whom is no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him: he was despised and we esteemed him not."

What treatment or inflictions will he receive? The prophet Isaiah replies. He was wounded, bruised, chastened with stripes; he was oppressed and afflicted, and brought as a lamb to the slaughter; he was taken from prison and from judgment; he was cut off out of the land of the living.—Isaiah liii.

David also replies—Psalm xxii.: "They pierced my hand and my feet." They "laugh me to scorn: they shoot out

the lip and shake the head, saying, He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him." "They part my garments among them, and for my vesture they cast lots." "They gave me gall for my meat, and in my thirst they gave me vinegar to drink." Psalm lxix. 21. Micah says, v. 1, "They shall smite the judge of Israel with a rod upon the cheek."

What will become of him after his death? "He made his grave with the wicked, and with the rich in his death."

Will he always remain in the grave under death? "Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied." Isaiah liii. 10, 11. "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life."—Psalm xvi. 9-11.

WHAT WILL BE HIS DESTINATION AFTER HE RISES FROM THE DEAD?

"The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool," Ps. cx. 1. "Lift up your heads, O ye gates; and be lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." Ps. xxiv. 7-9.

WILL THE MESSIAH FOREVER REMAIN IN THE HEAVENS WHITHER HE HAS ASCENDED?

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies. He shall wound the heads over many countries," Ps. cx. 2, 5, 6. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord," Isaiah lix. 20. "I saw in the night visions; and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 13, 14.

"The Lord shall be king over all the earth. In that day there shall be one Lord, and his name one," Zech. ix. 7.

The foregoing are some of the more prominent predictions of the Old Testament, generally acknowledged by both Jews and Christians to foretell the Christ. Whoever lays claim to the Messiahship, must prove his right by showing, or rather proving, that all these predictions centre in him. If there is any failure, his claim is shaken, and doubt comes over the mind of those who are called to trust in him for salvation. To command our trust, he must come in at the door. And this, Jesus of Nazareth claims to have done. "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth,

and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." "I am the Good Shepherd," John x. 1—3, 14. The door through which the Good Shepherd, foretold by Ezek. xxxiv., should come into the fold, was by meeting all the requirements of prophecy concerning him. Did Jesus of Nazareth do this? If he did, he is the Christ, and is to be trusted for eternal life: if he did not accomplish this, he is to be rejected. It is for the interest of all the human race to investigate these points. Reader, your salvation or damnation is involved in this question. Do not, then, be indifferent to it, but give it that attention the interest at stake demands. Be careful not to receive or trust an impostor; but, on the other hand, be sure you do not reject the Son of God, the only Saviour of the lost world. O search the scriptures, and see if these things are so.

IS JESUS OF NAZARETH THE MESSIAH?

We have seen that the Old Testament scriptures predicted a wonderful personage, who should rise, to whom they gave the designation of Messiah, or Anointed, because he was to be prophet, priest, and king; all of which offices were introduced by divine order, by anointing the personage who should fill it. And this person, called the Messiah, God promised to anoint himself. Hence he was pre-eminently "THE Messiah." The Jews, Samaritans, and Pagans were in expectation of his coming as the predicted Christ. So general was the expectation among the Jews, that while John was fulfilling his mission, all men mused in their hearts of him, whether he was the Christ. At length the Jews sent priests and Levites from Jerusalem to ask him, "Art thou the Christ? He said, I am not."

The Samaritan woman at Jacob's well, near Sychar, when conversing with Jesus, said, "I know that Messiah cometh,

which is called Christ, (in Greek;) and when he cometh he will tell us all things." "Jesus said unto her, I that speak unto thee am he," John iv. 25, 26.

So likewise the Magi, or wise men from the East, probably Persia, asked, "Where is he that is born king of the Jews?" Herod the king, who was an Edomite, understood the question to be, "Where is he that is born the Christ?" The chief priests and scribes recognised the term, and gave a ready answer. Jews, Samaritans, Pagans, and Edomites agreed in expecting a person, called emphatically Christ, to appear at or about that time.

Jesus of Nazareth said, "I am he." Is it susceptible of proof?

Were the prophecies of the Old Testament written after he was born, and thus made to conform to the facts of his life? Certainly not. For, first, the Jews, who were the keepers of the Old Testament, were his inveterate foes, and would never be parties to collusion, to impose Jesus on the world. If they would, the fact that three hundred years before Christ those scriptures, the books, as we now have them, existed, and were translated by command of the King of Egypt from Hebrew into Greek, by seventy learned Hebrews, which translation is called the Septuagint, would forever prevent such fraud. If, therefore, the Old Testament is a forgery, gotten up by designing men to conform to the facts of Christ's history, it was done, as the Septuagint proves, more than three hundred years before the birth of Jesus of Nazareth, which would render it as difficult for the writer or writers to devise and predict these characteristics, all to meet in one person, as for those, whose names the books bear, to have done it at an earlier day. Jesus found the prophecies in existence, and his history has fulfilled them to the present time.

What evidence have we that the prophecies were fulfilled in Jesus Christ?

The same evidence that we have, that such a man as Julius Caesar lived and was murdered in the senate chamber of Rome. The same evidence we have, that Augustus Caesar established the empire of Rome, and reigned over it. We know these facts by means of historical narrative, and the perpetuity of institutions they established. They have their historians, and we give them credit for truth and honesty in relating facts. We waive, here, the claim of inspiration, and consider the question as a purely historical one. Matthew and John profess to have been personal attendants on Jesus, and to have been his bosom friends for a number of years, and to have been familiar with all he said, did, and suffered. They relate the facts in their most simple form. Luke professes to have had a perfect knowledge of all things which Jesus said and did, from the very first till the day he was taken up into heaven, just as they were delivered by eye-witnesses. What reason have we to doubt the truth of their narratives? None. The physical facts which they relate, as to localities, are true, and now exist. Institutions established, which they record, exist to attest the correctness of their narratives. We must then receive their testimony as we would any other credible historian's, until it can be invalidated. We inquire then,

Was Jesus of Nazareth of the seed of Abraham, as predicted? The incontestable fact, that he was a Jew, settles this question. But the evangelists trace his genealogy in the national records, and prove it. Matthew opens his Gospel with this assertion: "The book of the generation of Jesus Christ, the son of Abraham;" and then proceeds to trace his pedigree from Abraham downward to Joseph, the husband of Mary, of whom was born Jesus who is called the Christ. Hence, Joseph was his reputed and legal father, but not his real father. This answers the question, was Jesus of the seed of Abraham, tribe of Judah, family of

Jesse, and house of David? Luke traces another line in the family of Nathan, the son of David, and gives the pedigree of Mary, the mother of Jesus. Both lines prove him to be descended from Abraham, Judah, Jesse, and David; Joseph from Solomon, and Mary from Nathan.

Was Jesus the son of a virgin? Both Matthew and Luke record this fact. The narrative of Matthew is the most definite, and expressly declares that Jesus was supernaturally produced, by the power of the Holy Ghost. Matt. i. 18-25. Luke i. 35: "And the angel answered and said unto her, (Mary,) The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also (for this reason) that holy thing, which shall be born of thee, shall be called the SON OF GOD." Is or is not this the true reason why he is called the Son of God? Reader, think of this question.

QUESTION OF CHRIST'S PARENTAGE.

But it is asked by infidels, how could Matthew and Luke know that such a fact as this took place? And it is best answered by asking, how is any fact of parentage known by the historian? Is it reasonable to suppose, that a circumstance of this nature and magnitude would be kept a secret?

But it is asked again, "Can a fact so incredible as this be received on the testimony of the party concerned? A fact on which the salvation or damnation of the world depends." For, says the infidel, it comes to that at last; "Mary said so." Not so; this is not the last; the evidence does not end with Mary's testimony to the fact, unsupported by corroborating evidence. Was Mary a virtuous woman? No one ever impeached her character. She was under promise of marriage to Joseph, a just man. Joseph had an interest in this matter, and so deeply injured did he feel himself under the circum-

stances, that he was minded to put her away privately, and break the promise of marriage, when an angel came to him and made the same statement to him that had been before made to Mary, as to the paternity of Jesus. So fully satisfied was he of the fact, that the marriage vows were immediately solemnized. A divine revelation immediately satisfied the mind of Joseph. This is the first corroborating fact; and the whole history of Jesus justifies him in believing the angel.

The next point to be considered, is the political facts which were predicted in connexion with this birth. "Before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." The house of Israel and Judah then both existed. Within sixty-five years Ephraim was to be broken. And so it came to pass. The house of David had been subsequently suspended, and at the time of the birth of Jesus, an Edomite proselyte reigned in Judea, Herod the Great. If Jesus was the virgin's son, before he should have knowledge to choose between good and evil, the land of Israel would be without a king. Herod died soon after the birth of Jesus. In his first will he appointed Antipas his successor. In his last, Archelaus. The people were ready at first to receive Archelaus, but afterwards revolted. Both he and Antipas went to Rome to present each his claim to Cesar for decision. Cesar confirmed neither; but sent Archelaus back to Judea with the title of *ETHNARCH*, with the promise of the crown if it appeared that he deserved it. But his conduct was such that he never obtained it. The land then was forsaken of both her kings, after the death of Herod. Thus this fact corroborates the story of Mary, and the prophecy was fulfilled. She could not make such a fact at pleasure.

The flight to Egypt is still another corroborating fact. Joseph was warned that Herod would seek the young child

to destroy it, and that he should flee to Egypt for safety. So fully convinced was he that this was a warning from God, that he took the young child and his mother and fled into Egypt. The command was, "Remain there till I bring thee word." When Herod was dead the divine warning came again: "They are dead which sought the young child's life;" and he returned and went to reside in Galilee.

CONSIDER ALSO THE STAR which guided the wise men to the very house where the young child was. Who directed the course of that star? Was it a being who would aid and abet the most stupendous fraud ever practised on the credulity of man?

Said Jesus to the Jews, "If I do not the work of my Father, believe me not." "If I had not come, and done among them works which no other man ever did, they had not had sin; but now they have both seen and hated both me and my Father."

Those works were, to raise the dead by a single command; restore paralytics to perfect use of their bodies, by a word, or motion of the will; restore to sight those born blind; cast out demons by a word, and control their actions; heal all manner of sickness, and all manner of diseases. And not only did HE do it, but gave OTHERS the power to do it in HIS NAME, with equal facility. Were these the works of God or not?

BUT THE EVIDENCE INCREASES UPON US. GOD BY AN AUDIBLE VOICE FROM HEAVEN, at his baptism, and on the mount of transfiguration, attested the truth of Mary's testimony; "This is my beloved Son, in whom I am well pleased."

THE GREAT AND CROWNING DEMONSTRATION that he was the Son of God, and that Mary told the truth, was, his resurrection from the dead.

Jesus said, "I am the Son of God." "As the Father has life in himself, so has he given to the Son to have life in

himself." "I lay down my life for the sheep." "No man taketh my life from me. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. "From that time forth, Jesus began to show unto his disciples, how that he must go up to Jerusalem, and suffer many things of the elders and the chief priests and the scribes, and be killed, and be raised again the third day." Matt. xvi. 21.

Such were Christ's own predictions and declarations concerning his death and resurrection. The time came that he was crucified at Jerusalem, and pronounced dead by an official board appointed by the governor, his heart having been pierced with a spear. If he is an impostor, can he rise from the dead? Now comes the test. Did MARY, and has HE told the truth? More than five hundred men declared, "we saw him alive, and identified his person, after he was laid in the tomb." If he was not the Son of God, he could not raise himself. If he was not the Son of God, but had falsely assumed that title, God would not raise him to confirm his imposture: his resurrection, therefore, demonstrated that he was the Son of God, and therefore, the son of the virgin.

We have now considered the question simply as authenticated by credible witnesses as historical facts, without any reference to the fact of those witnesses being inspired with the Holy Ghost to write. This, however, they claimed was the case, and proved it by the abundant miracles they performed: "God also bearing them witness with signs and wonders, and divers miracles and gifts of the Holy Ghost." And here we rest the argument; Jesus of Nazareth was born of a virgin, and is therefore the Messiah.

WAS JESUS BORN IN BETHLEHEM?

We have already seen that Micah predicted that he whose goings forth were from of old, from everlasting, was to come out of Bethlehem, and rule God's people Israel. And that all the chief priests and scribes of the people, decided that that was the place where Christ was to be born. Luke has given us the particulars of the birth of Jesus, and connected it with political events. Luke ii. 1-7. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed, with Mary his espoused wife," &c. "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son," &c. Bethlehem was therefore the birth-place of Jesus Christ, and he has also this evidence added to the others, that he is the Messiah.

WAS JESUS ANOINTED WITH THE HOLY GHOST AT THE TIME APPOINTED, AND BY GOD HIMSELF?

"Know therefore and understand," said Gabriel, "that from the going forth of the commandment to restore and build Jerusalem unto Messiah the prince, shall be seven weeks, and threescore and two weeks." Dan. ix. 25.

Messiah signifies, "one who is anointed." Jesus therefore was not *the Christ*, till his anointing. Nor was he then, Messiah the king, any more than Saul or David were,

at the time of their anointing by Samuel. They were princes awaiting a crown. So was Jesus, Messiah the prince.

The Jews had their week of days, and week of years; every seventh day, and every seventh year was a sabbath. Lev. xxiii. The week used in this text, was the week of years; seven weeks or forty-nine years, and sixty-two weeks, or four-hundred and thirty-four years, total four hundred and eighty-three years. The commandment to restore and build Jerusalem, given by Artaxerxes, to Ezra the priest, as recorded Ezra, seventh chapter, was B. C. 457. Hence A. D. 26, would fill up the 483 years. The baptism of Jesus was when he was about thirty years of age. The most conclusive evidence exists that he was born four years before the vulgar era commenced, which would make him thirty years of age in A. D. 26. His anointing took place after his baptism; when the heavens were opened unto him, and "the Holy Spirit in a bodily shape like a dove, descended and rested on him. And lo, a voice came from heaven which said, This is my beloved Son, in whom I am well pleased." Matt. iii. 16, 17. The time for the coming of Messiah the prince was correctly fixed; and his appearance and anointing, under such circumstances, by a visible descent from heaven of the Holy Spirit, followed by such a voice, is another link in the chain of evidence, that he is THE Christ. The language of the prediction was not, that he should be anointed, or was anointed; but "The Spirit of the Lord God is upon me, because He hath anointed me." If man had done it, there might have been collusion, design. But the supernatural, man cannot control at will. And let it also be remembered, that the time from the seventh of Artaxerxes is established by the most careful and exact astronomical calculations and the time of Christ's birth, fixed by the same means. It is not, therefore, a matter of conjecture nor uncertainty, but rests on the most solid basis.

HE WAS DISOWNED AND DISESTEEMED BY HIS PEOPLE.

Isaiah had foretold, as we have seen, liii. 1—3, that He was despised and not esteemed. But the evangelist relates that "He came unto his own, but his own received him not." They were offended in him; they said, "Is not this the carpenter's son?" He came as king, they condemned him as a malefactor, and demanded his death. He did them good, and they sought his life. He was moved with compassion toward, and wept over them; they rewarded him with scorn and reproaches, and said, He hath a devil; why hear ye him? His sorrows were great, but they were the sorrows of extreme sympathy for the woes of others.

He was wounded in his hands, feet, side, and head. They did pierce his hands, and his feet, as predicted.

He was bruised and chastised. "Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands." John xix. 1—3.

"He was taken from prison and from judgment," or, as the Septuagint reads, "In his humiliation his judgment was taken away." He had a mock trial, with no justice awarded him, his very judge declaring, "I find no fault in him," and yet executed him.

"He made his grave with the wicked, and with the rich in his death." Or, as Bp. Lowth translates it, "His grave was appointed with the wicked; but with the rich man was his tomb." That is, his appointed grave was that of the common criminals. But Joseph, "a rich man of Arimathea, went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid

it in his own new tomb which he had hewn out in the rock." Matt. xxvii. 57—70.

It pleased the Lord to bruise him; he hath put him to grief.

The scenes of Gethsemane attest the truth of this prediction. There no human hand inflicted the stroke of dreadful agony, yet under it he cried, "My soul is exceeding sorrowful, even unto death." "And he went a little further and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. xxvi. 39, 42. This was grief which it pleased the Lord to inflict, until his sweat was, as it were, great drops of blood, falling down to the earth.

"*He was cut off out of the land of the living,*" is the great and prominent fact of Christianity, confessed alike by Jew and Christian, believer and infidel. For the death of Christ is not one of the facts which infidelity, whether Jewish or gentile, ever controverted. But that it was for the transgression of his people, is the point strongly contested, but which the scriptures clearly affirm.

He did prolong his days, by rising from the dead. All the evangelists testify to the fact of Christ's resurrection the third day. Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx. But Paul, 1 Cor. xv. 3—8, sums up the testimony thus: "How that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all, he was seen of me also." Here is an array of testimony

that is overwhelming, and in any cause but that of Christianity, would silence the unbelief of the world. These were men well known in Judea and Galilee, men of veracity and unimpeachable integrity, who come forward with their lives in their hand, and say, "Jesus Christ is risen from the dead; we know it, for we have seen, conversed, eat and drank with him, and identified his person. It is not hearsay report with us, but what we know to be the fact." "We do not believe your testimony," says the Jew and infidel. Then says the disciple, "Produce his body." Jew. "We cannot, for we do not know where it is." Disciple. "Was it not put in a stone sepulchre, and the door closed with a great stone; and by your request sealed with the governor's signet; and a guard of Roman soldiers set to watch it till after the third day?" Jew. "Yes, this is all true, but the body is not there." Disciple. "Then what has become of the body, if it is not, as I say, alive? How, if dead, did it escape?" Jew. "You, his disciples, stole it away." Disciple. "How could we; did you not place the soldiers there to prevent our doing it?" Jew. "But the soldiers say they were asleep, and you did it while they were asleep." Disciple. "Do you have more faith in a witness who confesses he was asleep when the fact transpired about which he testifies, than you do in the word of so many men and women who say, we have seen him alive, and identified his person? And besides, your witnesses were the first to report in Jerusalem that he had risen from the dead, and to state the facts. Which shall we believe; what they say took place while they were awake, or what took place while they say they were asleep? Why did you not follow and find that body after it was thus stolen? Have you ever demanded the punishment of the guard for their negligence? If not, why? Was it not a fear that before the governor, they would tell the truth?"

Nor to this day, has infidelity ever devised any better

solution of this fact, the absence of the body on the third day. And yet men call themselves wondrously wise, because they do not believe in the resurrection of Jesus Christ. Never was infidelity more consummately stupid than when rejecting that fact, with its mountain mass of evidence. The resurrection of Jesus Christ from the dead is, therefore, the corner-stone of Christianity.

"He shall see his seed." If Jesus Christ is alive, as the witnesses testify, he has seen his seed, a multitude which no man can number, brought to acknowledge and trust in him for salvation.

DID JESUS ASCEND INTO HEAVEN?

This is one of the characteristics of Messiah. "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Mark has testified, chap. xvi. 19, "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Luke has borne witness, Acts i. 9: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Our king, persecuted and rejected by his own people, hunted from his own territory, has accepted the invitation of his Father in heaven to sit at his right hand until his enemies are given up to be subdued by power divine; then he will say, "Those mine enemies which would not that I should reign over them, bring them hither and slay them before me." "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." As truly as the first verse, relating to his ascension, has been fulfilled, the second must have its accomplishment.

REVIEW OF THE ARGUMENT.

It is well to know how far we have progressed in our argument. We have learned that the Jews fully expected a deliverer whom they designated Messiah, or Christ. They derived their knowledge of him and his coming from their sacred books, the Bible, which had been written and possessed by their nation, from fifteen hundred to four hundred years, composed by a variety of persons during that period. The aggregate of knowledge they had of the expected Christ had been given, one item by one prophet, and hundreds of years after, another item by another prophet, till the sum total had been communicated to them. These items told, the RACE, TRIBE, FAMILY, and HOUSE OR BRANCH OF THE FAMILY from whom he should descend, a thousand years before he was to come. The seed of Abraham; the tribe of Judah; the family of Jesse; the House of David. He was to be born of a virgin; and before he should be of age to know to choose good from evil, that land was to be destitute of both her kings; GOD was to anoint him with his spirit; it was to be four hundred and eighty-three years from the commandment to restore Jerusalem, to his anointing; he was to be born in Bethlehem; he was to be disesteemed by his people and rejected; he was to be bruised and chastised; he was to have his judgment taken from him; he was to make his tomb with the rich; he was to be a man of sorrows; the Lord was to bruise him and put him to grief; he was to be cut off out of the land of the living; he was to prolong his days, or rise again; he was to ascend into heaven and sit on the right hand of God. These are a part of the items, the most important ones, which were to constitute his characteristics. This had all been written of him, and was in the hands of the Jews, hundreds of years before Jesus came. Can

all these predictions meet in one person, events, so many of which must take place before he was born, and over which he could of course have no control? Yet as we have seen, all these did meet in Jesus of Nazareth!

But says the infidel—"Prove that those predictions referred to one person." We are bound to do no such thing. It is enough for us to show that those who held the sacred books, so understood them, and were full of expectation of their accomplishment. And that Jesus of Nazareth did fulfil them, and claimed to be the Messiah because he fulfilled them. Had there been no such expectation founded on those prophecies before Jesus came and claimed that he was the person intended, then the infidel's demand would be just; but as the case now stands, we regard the requirement as unreasonable and unjust.

MESSIAH, KING OF ISRAEL.

But infidelity, with all this array of fulfilled prophecy before it, still vaunts itself, and demands, "When has your Messiah ever had the government of Israel on his shoulder, and ruled over the house of Jacob, as the predictions of the Bible declare he should?" The question is a just one, nor is the Messiahship of Jesus established until a satisfactory disposition of that point is made. None of the characteristics of the Christ are so fully set forth in the prophets, as that of his royalty. Such language as this cannot be evaded; nor is it admissible to pass it over, in an argument on the Messiahship.

"Of the fruit of thy body will I set on thy throne," was the Lord's promise to David; which Peter uses as follows: "David, therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his

throne, he seeing this before, spoke of the resurrection of Christ." "Of the increase of his government and peace," said Isaiah, "there shall be no end; upon the throne of David and his kingdom," &c. The world has a right to demand when such promises as these have ever had their accomplishment. For, say they, your Messiah, Jesus, has gone to heaven, as you say, without having the throne or kingdom of David. The objection would be fatal to the Messiah's claim, had he not before he went away, and even before he suffered death, foretold the fact that he should suffer, be buried, rise, ascend to heaven, and come again to reign. But having done all this, and the prophecies also having predicted the same thing before he came at first, his departure before its accomplishment is only another link in the chain of argument, in support of his claim to be the Christ. And thus the apostles argued, and the Saviour taught. "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." Paul reasoned out of the Scriptures. "Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ." His suffering and rising, and entering into glory, are all essential parts of the great whole. But prophecy is as specific on his coming in the clouds of heaven to take his kingdom and reign, as it is in reference to any one of the particulars before specified, as having already taken place. And this has always been the hope of the church in her best and purest days. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Have not the predictions relative to the Messiah all been fulfilled in the most literal sense, up to the present time, without a single exception? If so, is it not most preposter-

ous to say or believe that the last great crowning event, his coming again to reign on David's throne, is all spiritual? As well might it be contended that it was a spiritual messenger who went before him to prepare his way; that only spiritually they pierced his hands and feet; that the vinegar and gall he drank was spiritual, and he rode to Zion on a spiritual ass. If, to the reader, such construction of these items partakes of the ridiculous; then how will he regard the allegation so often made, in high places too, that the predictions of the Messiah's reign on David's throne, are fulfilled by his reigning on David's spiritual throne? Think of it, reader. Can anything be more preposterous than such a change of this one single particular, in the whole train of events, from literal to spiritual? What is David's spiritual throne? What part of the word of God describes it, or even refers to it? If it is not there described or spoken of, how came Doctors of Divinity, to find out, that such a throne exists? God did swear with an oath to David, that he would raise up Christ according to the flesh, to sit on his throne.

But never, so far as he has revealed in the Bible, that he would raise up to Christ, his seed according to the Spirit, to sit on his spiritual throne!

We have said that the eternal interests of men are involved in this question of the Messiahship of Jesus. "If ye believe not that I am he, ye shall die in your sins, and where I am, ye cannot come." So said Christ to the Jews; and when he sent out his disciples into all the world to preach the gospel to every creature, the burden of that message was, to preach him as the Christ, and persuade men to receive him as such. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Has he called us to believe without evidence? Is there a subject in the whole scope of thought, more abundantly attested and demonstrated, than that Jesus is the Christ, the

Son of the living God? Look at the vast preparation for his coming, arranged for so many hundred years beforehand, and converging to one focal point; as to person, time and circumstances, that a solid basis might be laid for the faith of lost sinners, who need such a Saviour. Can we but exclaim with Peter, in view of all these facts, "Thou art the Christ, the Son of the living God!" And with such evidence as God has given, do not those stand justly condemned who deny him?

CHAPTER VII.

CHRIST THE TRUE LITERAL KING OF THE JEWS.

THE prevailing pulpit and commentary sentiment which has so long asserted, "That the Jews and disciples of Christ, entirely misapprehended the nature of his kingdom," is a mistake; and we shall probably find before we close the present chapter, that the mistaken ideas are nearer home than the days of the apostles and Christ. What were their ideas of the kingdom of Messiah? "Why," it is said, "They looked for a visible and earthly kingdom to be established over them, (the Jews,) and for the Christ to be their personal king!" Very well; and wherein did they misapprehend its nature? "They quite misapprehended its nature, in that it was to be a spiritual, inward, and invisible kingdom, having its seat in the affections of man, and not in an outward and visible organization and kingly rule," it is answered.

This then is the point at issue. Did the scriptures authorize the expectation of a personal visible Messiah, who should be king of the Jews, or Israel, and rule or reign personally on the earth, or did they not? For, if the scriptures did authorize it, they were bound to expect it, and would have been greatly criminal to have disbelieved it.

We have seen in the last chapter, that every thing pertaining to the Messiah, as foretold by the prophets, was most exactly and literally fulfilled; and that it was necessary it

should be so, in order to prove his Messiahship. Why an exception then, in regard to his royal character?

What conclusion could the Jews arrive at, other than the one they did, from reading Micah, v. 2, concerning the birth place of a man who should rule God's people Israel; interpreting it as they did of the Christ? These pulpit orators, and the commentators are all agreed as to the correctness of the appropriation of that text to Christ, and that he was literally born in Bethlehem. And that they did literally smite the Judge of Israel on the cheek. Why or how should they separate his ruling character from the other, and say, "O, this has a different signification and only means, that he will rule in their hearts!"

What prediction in reference to the Messiah is more plain than this: "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and a colt the foal of an ass?" If they understood it of Messiah at all, how could they expect anything less than a personal visible king, to come in that form? And so he did come, and rode in triumph into the city.

It has already been remarked that in the prophecies, the royal, was the principal character of the Christ, as it was also in the estimation of the Jewish people. It was therefore impossible for them to separate from the word Christ, the idea of "Son of David," our king, unless they threw away the whole system of prophecy.

We will now proceed to sustain the following proposition:

CHRIST CAME TO THE JEWS AS THEIR KING IN HIS OWN PROPER PERSON; ASSERTED HIS CLAIM, AND WAS REJECTED; AND FOR THAT CLAIM WAS CRUCIFIED.

The question of the wise men from the east, when they came to Jerusalem, was, "Where is he that is born king of the Jews?" The angels who came from heaven to announce his birth, said, "To you is born this day in the city of David, a Saviour, which is, Christ the Lord." All these enunciations were, to the Jews, a notice that their KING was born.

The announcement of Gabriel to Mary, was to the same effect: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

After these startling announcements, time rolled on, till the fifteenth year of Tiberius Cesar, when John the Baptist came "preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." This, to a Jewish mind, was equivalent to saying, "The Messiah is at hand, and is about to reign." The nation was awakened, and flocked out into the wilderness to hear his preaching, and be baptized of him in Jordan, confessing their sins.

When John had finished his ministry, and was cast into prison, "Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." Mark i. 14, 15. Christ soon gathered around him twelve apostles; these he sent forth throughout Judea and Galilee, commanding them not to go into the way of the gentiles, and into any city of the Samaritans not to enter, but rather to go "to the lost sheep of the house of Israel." "And as ye go preach, saying, The kingdom of heaven is at

hand." Matt. x. 6, 7. "If," said he, "they persecute you in one city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come."

It will be perceived by this message, that it was exclusively Jewish; neither Samaritans nor gentiles having any part or lot in it. The burden of the message was, "The kingdom of heaven, (or the Messiah in his royal character,) is at hand." So soon would he come, not the second time, in the clouds of heaven, but in his natural body, "riding on an ass, and a colt, the foal of an ass," to Zion, that they, the twelve, would not have time, going with their utmost speed, to go over the cities of Israel, before he would thus come as Israel's king.

THE SEVENTY DISCIPLES SENT.

And because the twelve apostles could not fulfil the mission before he should come, "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come." "And into whatsoever city ye enter and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

These were the means used by the Saviour to make known to the Jews his speedy coming as their king, in the manner foretold by Zechariah. There was probably neither man nor woman in Judea or Galilee, whose attention by some of these means was not called to the claims of Jesus Christ. It was not simply by preaching, or proclaiming the gospel of the kingdom, the public attention was aroused, but by a great variety of miracles, signs, and wonders; not scanty in num-

ber, or trivial in character; but vast throngs attended him and his co-labourers, afflicted with all manner of diseases, lame, blind, paralytic, leprous, demoniacs; and many dead were raised up, both by him and his disciples. And these he gave as the seals and evidences of his character.

Having thus called attention to his personal character and claims, he prepared to make his public advent in the prescribed form. What that form was we have already seen: "On an ass, and a colt the foal of an ass."

Accordingly, six days before the passover at which he was to suffer, as he came "unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway you shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he shall send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they sat him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest."

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." Matth. xxi.

1. *The object of this visit to Jerusalem*, was, "That it might be fulfilled which was spoken by the prophet."

2. *The result was*, "that by the disciples and the multitude he was proclaimed king."

3. He claimed and took possession of the temple; and for the time held it uncontrolled; and the blind and lame came to him in the temple, and he healed them.

4. The infant voices in the temple broke forth in proclamations of his royalty, fulfilling Ps. viii. 2.

5. The rulers, the chief priests and scribes, were sore displeased at these proceedings; and endeavoured to induce him to discountenance them. "Hearest thou what these say?" "And some of the Pharisees from amongst the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you if these should hold their peace, the stones would immediately cry out." Luke xix. 39, 40.

Thus he justified rather than condemned the whole proceeding, and declared if men did not, the stones would, proclaim his royalty. The time had arrived for it to be done, and it must be accomplished.

That the impression may be the more vivid as to the fact of the proclamation, we will present together the record of the four evangelists.

"And the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; hosanna in the highest," Matt. xxi. 9. "And they that went before and that followed, cried, saying, Hosanna: blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest," Mark xi. 9, 10. "Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest," Luke xix. 38. "On the

next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: blessed is the King of Israel that cometh in the name of the Lord," John xii. 12, 13.

From these combined testimonies we learn that the nation had assembled at Jerusalem to attend the feast of the Passover, and that the people, five days before the Passover, heard that Jesus was coming to Jerusalem, and went forth to meet him.

He obtained the ass and the colt, and, as Zechariah had predicted, rode into Jerusalem, and on his way was met by the people, who proclaimed his kingdom.

They recognised in their proclamation "the King of Israel," "the son of David," and "the kingdom of our father David, which cometh in the name of the Lord."

And all this Jesus justified. If he had not designed to be understood as claiming what was then ascribed to him, then and there was the time and place for him to disclaim it, and state what he did claim, and what his real relation to them was. But he did no such thing. That was evidently, as Christ declared, John xii. 31, "The CRISIS (rendered JUDGMENT in our translation) of this world." From that point the Jewish nation had forfeited their birthright, and were doomed to overthrow.

THE REJECTION OF CHRIST BY THE RULERS.

The conclusion of the history of this advent of Christ, as given by Matthew, twenty-first chapter, is as follows: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they

took him for a prophet." Then and there they would have killed him, had they dared to do so. This was not the people, but the rulers or Sanhedrim.

Mark relates it thus: "And he taught, saying unto them, Is it not written, My house shall be called, of all nations, the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine," xi. 17, 18. It was the rulers still who rejected him and sought his life.

We now come to the record of Luke on this subject; xix. 46—48: "Saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people, sought to destroy him, and could not find what they might do; for all the people were very attentive to hear him."

Again, chapter xx. 19, 20, he relates as follows: "And the chief priests and the scribes the same hour sought to lay hands on him, and they feared the people; for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies which should feign themselves just men, that they might take hold of his words that so they might deliver him unto the power of the governor."

THE NATION JUDGED, CONDEMNED, AND SENTENCED.

It has been remarked that it was not the people, in their individual character, who rejected Christ and sought his life; but the scribes, pharisees, chief priests, and rulers of the people. And hence, it being done officially, the nation was guilty and condemned. But, that it may be clear that the scribes and pharisees, &c., were recognised by Christ as the

ruling power, and their doings official, we will recur to the twenty-third chapter of Matthew.

"Then spake Jesus to the multitude and to his disciples, saying, THE SCRIBES AND THE PHARISEES SIT IN MOSES' SEAT: ALL, THEREFORE, WHATSOEVER THEY BID YOU OBSERVE, THAT OBSERVE AND DO; but do not ye after their works, for they say and do not." They are here fully recognised as the official authority of the nation, as Moses was.

Christ then proceeds to specify his charges against them, and show how that they had contravened the law, attending to the letter, but disregarding the spirit, thereof; performing the minute and comparatively unimportant parts, and neglecting the weightier matters of the law, judgment, mercy, and truth.

He charged them with SHUTTING UP THE KINGDOM OF HEAVEN AGAINST MEN; *not entering themselves, and preventing them that were entering from going in*—verse 13.

He charged them with hypocrisy in their religious duties, labours, and maxims. He said, "Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation."

But the scribes, pharisees, and rulers of the people, and hence, it being done officially, it being done by the nation was guilty and condemned. But that it may be clear that the scribes and pharisees, etc., were recognised by Christ as the

THE SINCERITY OF CHRIST'S OFFER—HIS LAMENT.

He had come to them as their king, and offered them the kingdom of David, as king of Israel: *the people were entering, by receiving him and proclaiming the kingdom: the Scribes and Pharisees would not go in, nor suffer the others to do so;* hence, he recognised their official character and position, specified and condemned their sins, and pronounced the national doom; and then laments that doom most pathetically. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The declaration of the Saviour, that he would have gathered them, and they would not, is evidence that they might have then received him and had the kingdom.

THE DIVORCEMENT OF JUDAH.

We have already seen that God did, in the days of Hosea the prophet, and by his ministry, divorce, take his mercy from, and put away the house of Israel. While he at the same time declared he would have mercy on the house of Judah, and would save them by the Lord their God. The reason why he did this was evident from various scriptures. The Messiah was to come from that tribe, and the sceptre was not to depart from Judah till Shiloh should come. Shiloh had now come, and Judah had filled her cup of iniquity by rejecting him; hence the divorce.

Matthew xxi. 33-43. The Saviour, in order to render the sentence he was about to pronounce the more striking, fol-

lowed the course of some of the old prophets, by relating a parable and inducing them to pronounce a judgment on the case, and then applying it to them. We have already shown that the Lord, Lev. xxv. 23, claimed that the land belonged to him; and that Israel were but strangers and sojourners with him, on condition of their paying tithes, keeping the sabbaths and observing all the precepts of the law. And it has also been shown that the government was Divine, the government of God, designed to be succeeded under the Messiah, by a new government or covenant, which he would make with them on certain conditions. The object of the following parable was to illustrate this relation of the Jews to the land and kingdom, and how they had conducted themselves:

"Hear another parable; There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them likewise. But last of all he sent unto them his son, Saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him; and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

CHRIST'S QUESTION ON THE PARABLE.

"When the Lord therefore of the vineyard cometh, what will he do to those husbandmen?" The case was a plain one, and the answer obvious.

THE ANSWER OF THE RULERS.

"They say unto him, He will miserably destroy those wicked men, and let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons."

CHRIST'S APPLICATION OF THE ANSWER.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is made the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, THE KINGDOM OF GOD shall be taken from you, and given unto a nation bringing forth the fruits thereof."

The divorce was complete. To that time they had been God's covenant people; then they ceased to be such; and a NATION to occupy and fill their place was to be sought and raised up out of the race, by securing an elect, believing remnant of Jews, of all the twelve tribes, who in the resurrection shall be raised and gathered to Zion in immortality, to enjoy the kingdom forever: they will say when Christ shall come to them again, "Blessed is he that cometh in the name of the Lord."

THE ACCUSATION ON WHICH CHRIST WAS CRUCIFIED.

That he did really come as king, and assert his claim, will be further evident from the proceedings at his trial and crucifixion. Pilate asked him, "ART THOU THE KING OF THE JEWS?" This was a plain unambiguous question, and demanded, as it received, a plain answer.

"AND JESUS SAID UNTO HIM, THOU SAYEST." This, we

are told, was one of the strongest forms of affirmation among the Hebrews. Matt. xxvii. 11.

Pilate wrote his accusation and nailed it over his cross:—

THIS IS JESUS, THE KING OF THE JEWS.

And when the Jews remonstrated, they only denied the claim to be just, but acknowledged that he made it: "Write not, *king of the Jews*, but that *he said*, I am king of the Jews."

Again; "Likewise the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. *If he be the king of Israel*, let him now come down from the cross, and we will believe on him."

Was Christ's assertion true? Was he really king of the Jews? or, did he set up an unfounded claim? If true, my position is sustained, that he came to the Jews as a real, literal, visible king; offered himself to them as such, was proclaimed king, and by the rulers rejected, condemned, and crucified for his claim.

OBJECTIONS CONSIDERED.

There are a variety of objections and difficulties which present themselves, and are sometimes urged against this view, which we will here consider.

It is urged, "Christ himself corrected the impression, that his kingdom was to be literal, and on this earth, when he said, in answer to Pilate's question, "What hast thou done?" "My kingdom is not of this world: if my kingdom were of this world, my servants would fight, that I should not be delivered to the Jews: but now my kingdom is not from hence."

The argument which the advocates of the Spiritual reign predicate on this text is, that Christ, in this passage, taught

that his kingdom was not to be an outward and visible, but inward and invisible, Spiritual reign, in the hearts of men. But does the text teach any such thing? Consider the circumstances. He had come after notifying the nation in the most ample manner of his character and pretensions, and in the prescribed form appeared in Jerusalem, and his kingdom was proclaimed and rejected. He had defended those who proclaimed it, and condemned and rejected those who rejected him; and had taken from them the kingdom, to be given to a nation which shall render him the fruits in their season; that is, resurrected, glorified, holy and immortal Jews. And in the first parable in Matthew, chap. 22d, he had postponed the establishment of the kingdom of heaven, from his first to his second advent, because they who were bidden to the marriage of the king's son were not worthy. He was now under arrest, and on trial for his conduct. He acknowledged that the charge, that he said he was king of the Jews, was true; but here he declares: "My kingdom is not of this world," (*kosmos*, earth or globe;) for if it were, his servants would fight that he should not be delivered to the Jews. But *now*, under the circumstances of rejection, or since my people have rejected me, "my kingdom is not from hence," or henceforth, from this time onward. It might, under other circumstances, have been introduced; but under existing circumstances, it was not to begin from then, but await the world or earth to come, the new earth.

The Christian dispensation; the reign of grace in the hearts of believers; the existence of the Christian church, are all as much of this *kosmos*, or earth, as Christ's personal reign would have been, had he then established it. The text then bears no harder against a personal, visible kingdom on the earth, or *kosmos*, than it does against an invisible, Spiritual reign here. It precludes both alike. It does not, therefore, militate against the idea of a personal reign in the world to come,

but it does strike an effectual blow at the doctrine of the Spiritual kingdom in this world. Will the reader carefully consider this solution of his objection to the personal character of the kingdom and reign of the Lord Jesus Christ on the throne of David?

HOW COULD PROPHECY HAVE BEEN FULFILLED?

The most formidable objection or difficulty urged against the idea that it was optional with the Jews, whether they would receive Christ, and have the kingdom from that time, or not, is, "How, if they had received him, could prophecy have been fulfilled, which foretold his rejection by them; and their blindness?" &c. It must be granted that there is apparent strength and importance attached to the difficulty; and we will give it our careful attention.

THE DISTINCTION BETWEEN A PROMISE AND PROPHECY, is very narrow; and perhaps the best distinction which can be given is, that a promise or threatening is conditional; while a prediction is unconditional. A promise, is predicated on what God is willing or wishes an individual or nation to have; a threatening, what he does not wish, but what under certain contingencies will come on an individual or nation; and a prediction, what he knows will be the final result of all contingencies. Yet this rule will not hold good in all cases; for some promises are unconditional; as "when God made PROMISE to Abraham, because he could swear by no greater, he swore by himself, saying, In blessing I will bless thee," &c. So likewise his promise to David, "Of the fruit of thy body will I set on thy throne." They constitute an exception to the general rule, and may rather be regarded as prophecies, than promises, or else oaths of God, and stand by themselves. How a contingency can consist with God's certain knowledge of what will transpire, is a

question I shall not undertake to determine. That it is so, scriptural prophecy is evidence. God foreknew that the Jews would reject the Saviour, or he could not have foretold it. At the same time the proffers God made to them, of the perpetuation of David's seed, throne and kingdom, if they would obey his voice indeed, Jer. xvii. is evidence that there was a contingency, and they were free to choose the good, and enjoy those blessings. That Christ would have gathered them and they would not, the Saviour declares. But *how* a contingency and the freedom of the human will, are to be harmonized with God's foreknowledge, I leave for the Calvinists and Arminians to determine. To me, it is a great deep.

Let us then understand, that prophecy is based on the knowledge of God as to what will be, rather than on his will, or wish of what should be. He wills that all men should be saved, and come to the knowledge of the truth. He knows they will not do so, and hence, has foretold it:—"Ye will not come unto me, that ye may have life."

So had the Lord known that the Jews would receive Christ, as he did know they would not, the predictions of the rejection would not exist, while predictions of that reception would exist.

So that the difficulty of reconciling the idea of the freedom of the human will and a contingency as to the reception or rejection of Christ by the Jews, with the knowledge of God, his revealed knowledge that they would reject him, is really no greater than is found in the condition of sinners in general. When the Calvinists and Arminians have settled their dispute, ours will be set at rest. Until that "good time" arrives, we may as well conclude to take the promises of God, whether to nations or individuals, just as he declares they are, conditional; and that if men will comply with the conditions, the promises shall be theirs; and if they do not comply, the threatenings shall come upon them.

THE EIGHTEENTH OF JEREMIAH—THE POTTER'S VESSEL.

This chapter, to the seventeenth verse, was written for the express purpose of meeting this very difficulty, and forever putting it at rest, by giving the mind of the Lord in reference to it. The Lord had just directed Jeremiah to go and tell the King of Judah and all the inhabitants of Jerusalem the conditions on which the house of David, his throne, and Jerusalem, might continue forever. But in case of a certain contingency named, that the city should be destroyed. Then follows this illustration from the potter's work:

"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil

way, and make your ways and your doings good. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things? the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up; to make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy: I will show them the back and not the face in the day of their calamity."

The Lord took Israel, and began to make them a good vessel—a vessel unto honour; but the vessel was marred in his hand. Such was the incorrigible nature of the material with which he had to work, that he could not make it into that kind of vessel; it was ruined. He then formed another design, and made another vessel, as it pleased God to make of them in view of all the circumstances; and that was, a vessel of wrath, fitted for destruction. And in due time the destruction came. He endured them with much long-suffering, it is true; but at last the blow fell, and the nationality vanished. Thus the Lord treated the nation as free agents, as he does individuals, and left it to them to decide on their own national perpetuity or destruction.

HAD THE JEWS RECEIVED CHRIST, HOW COULD THE ATONEMENT HAVE BEEN ACCOMPLISHED BY HIS DEATH?

This is not a new question; and it has been so frequently answered, that it seems scarcely necessary to reply to it in this place. But yet, as it legitimately belongs here, we give it a place. The principle involved, is partly the same as that involved in the last subject. But there are some new features connected with it. The question confounds two things which should always be kept distinct—the death of Christ, and the manner and instruments employed in that death.

THE CRUCIFIXION OF CHRIST NOT IN ITSELF NECESSARY TO THE ATONEMENT.

The crucifixion was what, in philosophy, is called an accidental property or circumstance: it was not in itself essential to the salvation of the world, and only became important when it had become a subject of prophecy. It was then necessary that it should be fulfilled. And it only became a subject of prophecy because God foresaw that he would be crucified, and not because it was in itself an absolute necessity.

It had been predetermined that Christ should suffer death for sin: it was according to God's foreknowledge that the Jews should take and crucify him. It had been foretold by Isaiah, liii. 10, that it "pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin," &c. That bruising, that grief, was undoubtedly in the garden, when he sweat, as it were, great drops of blood, and when his soul was exceeding sorrowful even unto death; and being in an agony, he prayed the more earnestly that if it was possible, or consistent with his Father's will,

the cup might pass from him. But yet he meekly submitted to the will of his Father. So also on the cross he cried, My God, my God, why hast thou forsaken me?

And before his death he declared that he laid down his life of himself. John x. 17, 18: "Therefore doth my Father love me, because I lay down my life that I might take it again. *No man taketh it* from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." No language can be more decisive than this on this subject. Reader, repeat those words; "No man taketh my life from me, but I lay it down of myself." Did, then, either Jews or Romans take that life from him?

"Here's love and grief beyond degree,
The Lord of glory dies for man."

How can sinners for whom so great, so infinite love was manifested, refrain from shouts of rapturous joy! Can we not respond to the strongly expressed sentiment of the poet, and say, with full and glowing hearts;

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Who can refuse so small, so poor a tribute, when it is all that infinite unexhausted love demands at our hands? Hard indeed must be that heart, depraved that nature which can read so touching an assurance of the love of Christ to lost sinners, and not be moved to hate sin, submit to God, love Jesus Christ, and take his easy yoke, and light burden.

HISTORY OF CHRIST'S DEATH, PROOF THAT HE LAID DOWN HIS OWN LIFE.

That the Saviour really laid down his own life at the appointed time, laid it down of himself, is yet farther evident from the record given us of his death. Two others were crucified with him, one on either hand. According to the course of nature, the three being in similar circumstances, would have died about the same time. But this was not the case. From the sixth to the ninth hour there was darkness over all the land; and about the ninth hour, three o'clock in the afternoon, Jesus, to show that he yet had his full strength, cried with a *loud voice*, "It is finished," and gave up the ghost. From two to three hours afterwards, when Pilate was petitioned to have his body taken down from the cross, he marvelled whether he were already dead. So early a death from crucifixion was incredible.

But a commission was appointed to examine into the case. The two companions of the Saviour were still alive, and showed no immediate appearance of death, so that it became necessary for further physical violence to be inflicted, to hasten their death, and their legs were broken to accomplish it. But when they came to Jesus, they found him already dead, and brake not his legs; but a soldier pierced his side with a spear.

If his death was not supernatural, how can all this difference be accounted for in the time and circumstances of the death of these three persons? But if the declaration of Christ was true, "No man taketh my life from me, but I lay it down of myself," all is plain as to the difference. This being the case, it is evident that there was no necessary connexion between his death by crucifixion, and the atonement by the laying down of his life. The latter might and

would have been accomplished had the former not taken place.

But here another question arises, which demands attention.

WHAT WOULD HAVE BEEN THE NATURE OF CHRIST'S GOVERNMENT ON EARTH DURING THE PRESENT DISPENSATION, HAD THE JEWS RECEIVED HIM AS THEIR KING?

The import of the question is, would Christ have remained on earth and administered his own government over the Jews, or would he have gone away into heaven, as he has now done, and have administered the government by delegated authority till his second advent?

There is some difficulty in answering this question satisfactorily; yet, there are some rays of light shining on the subject, which we shall do well to consider. Perhaps it may lead other minds to investigation, and result in still more light on the question.

THERE WAS A CONDITIONAL KINGDOM OF MESSIAH PROMISED.

After the return of Israel from the Babylonian captivity, the Lord appeared to Zechariah, the prophet, and said, Zech. vi. 10-15: "Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Joshua, the son of Zephaniah. Then take silver and gold and make crowns, and set them upon the head of Joshua, the son of Josedech the high priest; and speak to him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he (the Branch) shall

grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory, and he shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

That this branch is David's righteous branch, foretold by Jeremiah, there is no reason to doubt. 1. He is to rule on his throne. 2. He is to be a priest on his throne. 3. He is to build the temple of the Lord. 4. He is to bear the glory, and reconcile in one person, both priesthood and royalty. "The counsel of peace shall be between them both."

These crowns, for there were to be several of them made, were all of them to be placed on the head of Joshua, the son of the high priest, as a type of the Branch, or Messiah; and were to be delivered for keeping to four men, to be kept in the temple for a memorial of this memorable promise. The Lord directed the prophet thus: "And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen, the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. AND THIS SHALL COME TO PASS, IF YE WILL DILIGENTLY OBEY THE VOICE OF THE LORD YOUR GOD."

On the foregoing passage I remark: It evidently is a prediction of Christ's reign, and could not refer to any event prior to his birth. Nor can it refer to his government at and after his second advent; for then he will reign unconditionally and positively. But whether *this* promise was fulfilled or not, depended on the action of the Jewish nation: it should come to pass if they diligently obeyed God's voice; if they did not obey, they had no right to the promise.

But they did not obey or comply with the specified condition; therefore, the promise was not fulfilled to them.

Those who regard and use this passage as a prophecy of the Millennial state, evidently misapprehend its nature, confounding promise with prophecy.

THE PROMISED TEMPLE OF THE BRANCH.

To what the temple spoken of in this passage refers, is a matter of some doubt. Some regard it as a reference to the Spiritual temple, the church, which Christ is now engaged in building, to be composed of lively stones, built up a Spiritual house, a habitation of God through the Spirit.

While others think it is the temple spoken of in Ezekiel, from the fortieth chapter onward. Which it is, each reader must decide for himself.

It may, however, be well to remark, that the temple described in Ezekiel, like the one promised in Zechariah, was only conditionally promised to the Jewish nation; while the Spiritual temple is being built irrespective of any such national obedience.

THE TEMPLE OF EZEKIEL CONDITIONAL.

"And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the children of Israel no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my threshold, and their posts by my posts, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

Now, let them put away their whoredoms, and the car-

casses of their kings, far from me, and I will dwell in the midst of them forever." Ezek. xliii. 7, 8, 9.

So far is the promise of God the Father, to dwell in that temple, the pattern and form of which he had given the prophet. This, it will be seen, was conditional. Next follows the conditions of the temple itself:

"Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they keep the whole form thereof, and all the ordinances thereof, and do them."—verses 10, 11. The conditions of this temple are here manifest. But such a temple they never had.

That this temple of Ezekiel was, if the conditions were accepted, to be a literal temple in Jerusalem, is evident from the entire description, which is so minute as to every part, that it cannot, without great violence, be understood otherwise. But the temple spoken of in Zechariah, was to be built by or under the direction of The Branch: but they that are far off, the scattered tribes, were to come and build in the temple of the Lord, thus assisting to rear it up and perfect it.

But whether the throne of this king and priest, during his priestly office, would have been on earth, or as now in heaven, does not appear from anything in the passages quoted. But most likely the latter. But we will turn to Isaiah, first chapter, for further light.

JUDGES AND COUNSELLORS RESTORED.

The first chapter of Isaiah is a solemn rebuke of Judah and Jerusalem, for her and their forgetfulness, and departure from God. Verse 21, and onward, the Lord says, "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: AND I WILL RESTORE THY JUDGES AS AT THE FIRST, AND THY COUNSELLORS AS AT THE BEGINNING: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

If this text refers to the same period, and is of the same conditional character with Zech. vi., then a system like that instituted in the days of the judges would have been established. While the Lord claimed to be, and really was, their king, and had a direct interest in, and supervision over all that pertained to that people and government; and personally directed its affairs through the constituted authorities; yet judges were the *visible* administrators of the law of the nation.

Another fact is clear from this text: All transgressors and sinners would have been exterminated from among the peo-

ple, and the nation would thus have been kept holy and devoted. And thus would have been fulfilled the prophecy of Moses: "Every soul which will not hear that prophet, I will require it of him," or as in the New Testament, "He shall be destroyed from among the people." These thoughts on these texts are thrown out more as subjects for reflection and study, than as settled convictions. There is plausibility in the view. But that the promise in Zech. vi., that the Branch should sit and rule on his throne, and be a priest on his throne, was conditional, and never has been and never will be fulfilled, because the conditions were not complied with, is with the writer a settled conviction.

But whether Christ's glorious and everlasting reign on the throne of his father David, over the house of Jacob, will be ultimately accomplished, is neither conditional nor problematical. But it is conditional with each individual, whether he shall have part in that glorious reign or not, as much as it was conditional with the Jewish nation, whether, as a nation, they would receive the Messiah, and enjoy the blessings of the new covenant, in the land of promise.

THE POSTPONEMENT OF THE ESTABLISHMENT OF THE REIGN OR KINGDOM OF MESSIAH.

Reference has already been made to this point, without, however, entering fully into it. After Christ had come to the Jews as their king, had asserted his rights, they had rejected him, and he had taken the kingdom of God from them, &c., he proceeded to teach by another parable, that he, from that time, postponed the establishment of the kingdom or reign of heaven, until the day of judgment.

PARABLE OF THE MARRIAGE OF THE KING'S SON.

"The kingdom of heaven is like unto a certain king, (God the Father,) who made a marriage for his son, (Jesus Christ,) and sent forth his servants to call them that were bidden (the Jewish people) to the wedding; (the coming of Messiah as king to reign;) and they would not come. Again he sent other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise. And the remnant took his servants, and treated them spitefully, and slew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests."

This is almost a literal history of the transaction between God and the Jews. He had proposed to send his Son to them as their King, and to enter into a *new covenant*, with them, to take them to be his people. The time had arrived when he was to come and offer himself to them, for their acceptance; to notify and call their attention to the subject, John was sent, and murdered. Christ went to them, and was crucified. The twelve and seventy went and were maltreated; they refused to accept Christ. God was wroth and

sent the Romans, destroyed that nation, and burnt Jerusalem. Then he sent forth his servants, to go into all the world, and preach the gospel to every creature, and invite all to Christ and his kingdom. The reason assigned why the wedding did not take place as appointed, was, the invited guests, the Jews, were not worthy. The wedding was therefore postponed till it was furnished with guests from all lands and nations, by the preaching of the gospel. When that is accomplished the King's Son will come again, and gather his people to himself, and consummate the new covenant. That the postponement is till the day of judgment, is taught in what follows: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Matt. xxii. 2-14.

The present dispensation is the period of time allotted for making up the guests, by extending the gospel invitation indiscriminately to all classes of persons, and inviting them to Christ. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

The day of judgment is the time when the king will come in to see the guests, and choose such as he will admit to the marriage supper of the Lamb. Till then, the marriage stands adjourned.

But who, it is often asked, is represented by the man who had not a wedding garment? Christ has answered that question for himself, by saying, "For many are called, but few are chosen." He represents then the *many* who hear, but do not obey the gospel.

RECAPITULATION OF THE CHAPTER.

We have learned then, that Christ did actually come to the Jews as a visible, personal King of David's line; he came in the prescribed form, on an ass, and a colt, the foal of an ass; he was proclaimed King, and officially rejected; he did take the kingdom from the Jews, and postponed its establishment till the day of judgment; he did judge, condemn, and pass sentence on the Jewish nation and Jerusalem; died, rose from the dead, ascended into heaven, from whence he will come again in the clouds of heaven, invested with power to reign forever, over all the earth.

In view of all this, there is nothing worthy a thought, in comparison with the great subject of a personal preparation to meet him when he comes in his glory, and all the holy angels with him; for then he shall reward every man according to his works. To them who by patient continuance in well-doing, seek for glory, honour, and immortality, or more properly incorruptibility, eternal life shall be awarded.

But to them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; to the Jew first, and also to the gentile. For there is no respect of persons with God. 'Tis madness, therefore, to defer the great interest of eternity, for any other consideration.

CHAPTER IX.

THE RESTORATION OF THE JEWS IN THE PRESENT STATE CONSIDERED.

NOTWITHSTANDING the remarks already made on the subject of Jewish restoration, yet as there are many passages of scripture bearing on the subject, which are urged with a great deal of earnestness, in proof that the Jews will be restored to Canaan in the present state, we will consider them in this place. For there is no argument so strongly urged against the speedy, personal, pre-millennial advent and reign of Christ, as this doctrine of the return of the Jews to their own land, in this state of being. And it is true that the scriptures do speak very pointedly on the subject, and with great frequency. We will therefore take the passages in course, and see if they can be reconciled with the position assumed in this work:—that all the promises or prophecies, of a future restoration of Israel, relate to their return in an immortal state, after the second advent of our Saviour, and the resurrection of the just.

If such a disposition of these texts can be made, without violence either to the text or context where such passages occur, then we shall have succeeded in removing one great obstacle out of the way of many honest minds, and prepared them more readily to believe the doctrine of Christ's personal and pre-millennial advent, and glorious reign among men on the earth.

PROPHECY OF ISAIAH—ELEVENTH CHAPTER.

The predictions of this chapter, to the ninth verse, have already been considered, and found to relate to Christ's personal reign and the restitution. From the tenth verse, a new subject seems to be introduced, the restoration of the Jews from captivity and dispersion, and, as some maintain, their conversion to the Christian religion. Let us examine the passage.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the gentiles seek, and his rest shall be glorious." This text is sometimes also quoted to prove the conversion of the gentiles. But it should be remembered that it is in the day of the restitution of the whole inferior tribes of the earth, and in the rest of Christ, and not during his labour. His rest shall be glorious; not spiritual nor temporal, but eternal and GLORIOUS.

"To it shall the gentiles seek." *Seek* in this text has the sense of *come*. The gentiles, the redeemed of all nations, will come to Zion, where this ensign shall be lifted up; and there they shall share his glorious rest.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

From this verse, we learn that the Lord will, in the day of his glorious rest, set his hand to gather, not the whole body of Jews in the flesh, but to recover the remnant of his people which are left. That remnant is the remnant according to the election of grace, of whom Paul speaks in the eleventh chapter of Romans, who have, by accepting God's offer of

pardon and adoption, become his people, and obtained what the nation, by rejecting Christ, lost—a title to the eternal inheritance and kingdom of Christ. These, of all ages and in all countries where they have been left, will be raised, immortalized, and restored to the land of promise in that day of Christ's glorious rest, not before. This remnant will be composed of all the twelve tribes, as predicted, Jer. iii. and Ezek. xxxvii. For thus the prophet continues:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The point where the ensign will first be lifted up by Messiah, when he comes to gather the gentiles, Israel, and Judah, will be in the air, from whence they will come to take possession of their inheritance on the earth.

The complete union of the two houses, as foretold in Ezekiel, thirty-seventh chapter, is also here predicted.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah not vex Ephraim."

Thus the two houses will again be perfectly united under the Messiah in his glorious kingdom.

The fourteenth verse is a prediction of the battle of that great day of God Almighty, when Christ and the armies of heaven will come forth for the conquest of all his and their foes.

"But they (Ephraim and Judah united) shall fly upon the shoulders of the Philistines towards the west; and they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

This is sometimes understood as a prediction that the Philistines will take them on their shoulders, and carry them to Zion, their place. But the infliction to fall on them of the

East, shows that it means, they shall come suddenly on the Philistines and conquer them. The rough old English word *pounce* would probably convey the true meaning. These old nations are enumerated as the subjects of their conquest, because they occupied those lands at the period when the prophecy was written, to indicate that they will subdue their enemies in every direction.

There will also be a physical change in the structure of the land, so that the tongue of the Egyptian, or Red Sea, will be utterly destroyed: and the seven mouths of the Nile will be dried up, so that men shall go over dry-shod; and free transition, without obstruction from either the Red Sea or the River Nile, will be enjoyed by those Israelites who are brought back from Assyria and other countries, just as Israel went dry-shod through that sea when he came up out of the land of Egypt. It will, therefore, be after the physical change in the earth has taken place. Hence the passage does not predict the restoration of the Jews in the flesh, but the return of the believing remnant in the resurrection state.

What has caused so much misconception in regard to the Jews, is the overlooking the plainly-revealed fact, that to all eternity, in an immortal state, and under the dominion of Christ, they will enjoy their nationality.

THE FOURTEENTH OF ISAIAH CONSIDERED.

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captive whose captives they were;

and they shall rule over their oppressors. And it shall come to pass, in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers." Verses 1—5.

That this is a prediction of the return of Israel to their own land, is evident on the face of the text. But it is as evidently a fulfilled prophecy, accomplished by the destruction of the King of Babylon B. C. 538, and the emancipation and return of Israel through the agency of the Medo-Persian government. The Lord did bring Israel, and set them in their own land. And the people also took them, and brought them to their place. Nehemiah ii. 5—9: "And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come to Judah; and a letter unto Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me according to the good hand of my God upon me. Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me." Thus the people brought him to his place, and he ruled over his oppressors, and had them to serve him.

Likewise, when Cyrus, king of Persia, liberated Israel, he directed his people to help the Jews and supply their wants.

Ezra i. 4—8: "And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods: even those did Cyrus, king of Persia, bring forth by the hand of Mithredath the treasurer, and numbered them unto Shesh-bazzar the prince of Judah."

Thus the people of Persia served Israel, and supplied them with treasures to build the house of God. That Isaiah, chapter fourteenth, relates to the return from Babylon, is manifest from both the thirteenth and fourteenth chapters. That it was a type of the great and final deliverance, is more than probable; but a type is not the anti-type. But the anti-type will surely come in its appointed season, and all the ransomed Israelites will come to Zion.

THE FORTY-NINTH CHAPTER OF ISAIAH CONSIDERED.

The first nine verses are descriptive of or addressed to the Messiah. The Father says, verse eighth, "I will preserve thee, and give thee for a covenant of the people, to esta-

blish the earth, to cause to inherit the desolate heritages. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."

Then follows a prediction of the blessings which shall come on the prisoners thus redeemed. "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim."

This is a parallel text to Rev. vii. 16, 17: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." This is evidently a prediction of the condition of the glorified saints, in the kingdom of God. And if so, the persons described Isa. xlix. 10, must be the same; as the description is so nearly identical. They are to come from every quarter of the earth to their holy habitation.

The thirteenth verse is a song of triumph and rejoicing for this great salvation of God's people. All nature is called upon to join in the song of triumph. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." And well does such mercy demand the praise of the universe.

Verse fourteenth, and onward, Zion or Jerusalem is personified as a mother of the Jewish race, the same as in Matt. twenty-third; and as such is addressed in reference to her

children. "But Zion said, The Lord hath forsaken me, and my Lord (her husband) hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb?"

The love of a mother to her own child is the strongest emblem which can be selected, of God's love and compassion towards Zion, the place which he has chosen as his everlasting rest, where he has declared he will dwell. But the love of a woman for her son may fail; but not God's love for, nor interest in, that sacred spot. Her present and long continued desolation, is no evidence that he has forgotten her. He says, "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste, shall go forth of thee." A stronger figure of God's care for Zion cannot well be selected. Let no one then for a moment entertain the thought that the Lord has no more interest for one spot on earth than for another. He has a special love for Zion, the metropolis of his everlasting kingdom.

"Beautiful for situation, the joy of the whole earth, is Mount Zion. Upon the sides of the north, the city of the great king. God is in the midst of her: God shall establish her, and that right early."

Jerusalem is only given up to the gentiles to tread under foot till the times of the gentiles are fulfilled, and then her children are to return and possess her, her desolators having for ever departed. She is addressed, verse 18 and onward: "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the

inhabitants, and they that swallowed thee up shall be far away. The children, (the resurrection children,) which thou shalt have after thou hast lost the other, (the Jewish nation in this mortal state,) shall say again in thine ears, The place is too strait for me: give place that I may dwell." The multitude of Jewish saints in the resurrection will be so great, that the old limits of the land will not be sufficient to accommodate them all. It will require to be extended to the bounds described to Abraham; "from the river of Egypt to the great river, the river Euphrates." That land belongs to the family, and no doubt, will be given them in the day of their return.

"Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone: these, where had they been?"

Such will be the colloquy of Zion, when in the resurrection all her children, in number like the sand of the sea, shall come home to Zion from every clime. And the Lord answers: "Thus saith the Lord God, Behold, I will lift up my hand to the gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

These verses are an answer to the question of Zion, Who brought up these children for me? The Lord answers, The gentiles. I have employed them to bear in their arms and on their shoulders, these children of thine. And kings and queens have nursed them. And they will pay thee homage in thy state of glory.

"Shall the prey be taken from the mighty, or the lawful captive delivered?" That is, the Jews were carried away as lawful captives or prisoners of war, whether by the Assyrians, Chaldeans, or Romans; shall they be delivered, or shall the oppressed Israelites be taken from the great and powerful nations of the earth? Can this be done? The Lord answers:—

"Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour, and thy Redeemer the Mighty One of Jacob."

This prediction, therefore, of the restoration of the children of Zion, is clearly a promise of their resurrection and return, at the coming of Christ, in a state of glory and immortality; and the nations who have oppressed them, are to be destroyed in the battle of that great day of God Almighty. Hence, it is in perfect conformity with the prediction in the thirty-seventh of Ezekiel, where their resurrection is so positively foretold. In short, there is no such thing as the restoration of Israel to their land, until the times of the gentiles are fulfilled. For until that time, the Saviour has said, "Jerusalem shall be trodden down of the gentiles."

THE THIRD CHAPTER OF JEREMIAH.

This portion of scripture has already been considered. It is God's message to the house of Israel, and sets forth the terms on which he will have mercy on them, and bring them to Zion. But, as we have seen, it is individually, not as a

body, they are to be brought there. I will take you, one of a city and two of a family, and bring you to Zion. But still it is a positive promise that the house of Israel and the house of Judah shall come together out of the land of the North, to the land God has given to their fathers. It can only be fulfilled in the way pointed out in the thirty-seventh of Ezekiel, by raising them out of their graves. But this text has been so fully discussed in a former chapter, that we will not say more in this connexion.

JEREMIAH, THE SIXTEENTH CHAPTER.

The fourteenth to the sixteenth verse of this chapter is a promise of the restitution of Israel to the lands of their fathers, represented by the figure of fishers gathering them from the depths of the sea, and hunters searching them out on land and bringing them back.

"Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Such a figure as this can only be realized when Christ shall come in the clouds of heaven, with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other. Then he will bring his people again from the depths of the sea, from every mountain and hill, and from the holes of the rocks. Not one of them

will be missing in that day. Even those who wandered in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy while they lived: but God will prepare for them a glorious home, a heavenly country, and gather his people to enjoy it in eternal life. There is where Abraham and his innumerable seed, who have died in the faith, without receiving the promises, expected their fulfilment. And not Israel alone, but all the saints of all ages shall have a right there.

"And first," said the Lord, "I will recompense their iniquity and their sin double, because they have defiled my land; they have filled my inheritance with their detestable and abominable things." That double recompense will end with the ending of the times of the gentiles.

ISRAEL GATHERED UNDER THE "RIGHTEOUS BRANCH."

Jeremiah xxiii. 1—8: The Lord here addresses the pastors of Israel, who have scattered his sheep, and says, "Ye have scattered my flock, and driven them away, and have not visited them. Behold, I will visit upon you the evil of your doings, saith the Lord." That visitation was accomplished in the captivity of the nation, the destruction of their nationality, and dispersion among all nations, as will be seen by the gathering from among all nations. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase."

The promise made to them of *fruitfulness* and *increase*, is somewhat difficult to harmonize with the promise in the following verse, of a state of security and fulness, with the care of shepherds who shall feed them.

"And I will set up shepherds over them, which shall feed

them; and they shall fear no more, nor be dismayed; neither shall they be lacking, saith the Lord."

This promise cannot refer to the return from Babylon; for, first, it is from all countries whither God has driven them; secondly, it does not agree with their actual condition after they were restored from Babylon, nor to any condition they have ever yet enjoyed since their return. Again, it cannot be accomplished before the coming of the Saviour, or the ending of the times of the gentiles, for reasons already several times noticed. It must, therefore, either be a conditional promise, designed to have been fulfilled, had the nation received the Saviour under the present age, and which has been lost by the rejection of Christ; or it is to be fulfilled in the resurrection state.

If the latter is the case, which is the most probable, the fruitfulness and increase of the flock must refer to the vast multitude of Israelites who will then come and occupy the land, above all who ever before did so at any one time. "The remnant" of the flock is the portion to whom the promise is made; and that remnant, gathered from every age, will be as innumerable as the sand of the sea-shore, or the stars of heaven. That it will not be an increase by the birth of children in that state, is evident from these considerations: first, Israel is to be gathered and restored by the resurrection; and in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven; and, secondly, the prophet Isaiah, sixty-fifth chapter, says, "There shall be no more thence an infant of days, nor an old man who hath not filled his days." But that there will be such a multitude that they shall say, "Give place, that I may dwell," because the place formerly occupied will be too limited to contain them, is stated as a fact. There and then they will be fed, and none of them be lacking, as is promised.

That it refers to the reign of Christ, is further evident

from verses 5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness."

This is a positive prediction of the reign of Christ, when both houses of Jacob will be saved and dwell safely, and is therefore in the future.

THE TWO BASKETS OF FIGS.

The prophet Jeremiah, chapter xxiv., had a vision of two baskets of figs, one very good, and the other very evil—so evil that they could not be eaten. The Lord thus explained them:

"Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."

Concerning this promise, we remark, it is made to those very individuals who were carried away out of Judea to Babylon, who for the most part died in Babylon, or in the land of their captivity. But the promise is that THEY shall return; be planted, and not plucked up; be built, and not pulled down. Hence it can refer to no gathering in the past, nor to any, short of the final inheritance of the land by all the

heirs of promise. This, therefore, like the former passage, refers to the resurrection, when those like Daniel, Shadrach, Meshach, and Abednego, will have a resurrection and restoration to the land of promise.

THE RESTORATION FROM BABYLON.

Jeremiah xxix. 10—14. The promise in this passage is clearly a promise of restoration from Babylon to Canaan, and was most exactly and literally fulfilled. Why, then, will not those which yet remain to be accomplished have the same kind of fulfilment?

"For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place. For I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

The prayer of Daniel, in the ninth chapter of his prophecy, and of Nehemiah, in the first chapter of his book, were in accordance with the conditions of this promise; and God answered them and restored his people."

THE LORD THEIR GOD, AND DAVID THEIR KING.

The thirtieth chapter of Jeremiah abounds with promises, both to the house of Judah and the house of Israel.

"For lo the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave unto their fathers, and they shall possess it."

Again, verses 8—11: "For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and be in rest and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: for though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee wholly unpunished." The people of Israel have here a special promise that their identity as Jews shall continue forever.

The *David* whom God here promises to raise up unto them, is no doubt the Christ. It must either be David, raised up from the dead, or Christ, the son of David, and heir to the throne of David. But the promise, Luke i. 32, 33, is so plain that there is no room for questioning who it is. "The Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob forever." The signification of David is *the beloved one*, and in this place must re-

fer to Christ. The Lord their God, and the Beloved One their king, is the monarch whom both Israel and Judah will serve when restored to their own land in the resurrection state.

Thus saith the Lord, "Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places: and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them (the palace and city) shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation also shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God." *Isaiah xlii. 1-7.*

The nobles, chiefs, or judges of the twelve tribes, are to be the twelve apostles, as promised them, Matt. xix. The governor, who was born to rule them, was born in Bethlehem. He it is who approaches God as our Mediator. It is in the resurrection state that, in the full sense of the word, the Lord will be their God and they his people. Jerusalem will be restored in the old spot, and the palace will be again on Mount Zion.

They will be multiplied, as already said, by the resurrection. The fathers will be there, and their children of every generation, from the days of Abraham, Isaac, and Jacob. All the nations that have oppressed Israel, God will punish. The congregation will again be established before the Lord. *Isaiah xlii. 1-7.*

SAMARIA'S VINES AND MOUNT EPHRAIM'S WATCHMEN.

One of the most prominent points which meets us in almost every passage, relative to the restoration of Israel, is the gathering of the house of Israel, or Ephraim, with Judah. Wherever this occurs, it must evidently be an unfulfilled prediction. The thirty-first chapter of Jeremiah treats largely on this subject. And in it there are several expressions which seem at first sight to indicate a return in a state of mortality, or in their natural condition, contrary to the position assumed in this work, and in accordance with the Millenarian view of the subject. Consequently this chapter, together with the thirty-second and thirty-third chapters of Jeremiah, will come under consideration again, when we come to consider the subject of the Millennium, as held by different classes of persons. There is described a state of very great and perpetual blessedness which, to be realized, must extend to unlimited duration—to all eternity. The promise made to Rachel, evidently looks forward to the resurrection for its accomplishment, when her children, the innocents slain by Herod, will be brought forth from their graves to their own land or border. For the evangelist Matthew has undeniably pointed to the destruction of the children of Bethlehem as a fulfilment of the prediction of Rachel's weeping. And those children can only come again from the land of the enemy to their own border by the resurrection. The verses on which the Millenarians lay the most stress, are the eighth and ninth. "The blind and the lame, the woman with child and her that travaileth," &c. *Isaiah xlii. 1-7.*

That a woman in the last named condition would be engaged in making a journey, it is unreasonable to suppose. That when Christ comes, and sends his angels with a great

sound of a trumpet to gather together his elect from the four winds, he will find individual saints in all the conditions specified, there can be no reasonable doubt. That those physical conditions will be any bar or hinderance to their being gathered instantaneously to Christ by angelic ministrations, cannot be supposed. Thus God will fulfil his promise, "I will bring them from the north country, and gather them from the coasts of the earth."

Another expression, upon which Millenarians rely with confidence, is, "They shall come with weeping, and with supplications will I lead them."

That there will be weeping and supplication even by the saints of God, at the coming of Christ, when a view of his glory and holiness, and their imperfections and many sins breaks upon the mind, who can doubt? Dreams, although not always to be relied upon, do frequently exhibit and illustrate human passions, under given circumstances. Many persons have dreams of the coming of Christ and the day of judgment. And many very pious persons have had such dreams, and experienced the most indescribable emotions of shame and grief at the thought of their sins and unworthiness. You, reader, may have experienced these emotions in dreams. If so, you know the meaning of the passage. But the planting of vines on the mountains of Samaria, eating of the fruit of them as pleasant things; is what perplexes others, when we refer the passage to the new earth and the resurrection state.

But why not? What is there unreasonable in the idea that the earth will be cultivated by the saints in their immortal state? That was one of the objects for which man was created originally; why will not the end be accomplished in the regeneration or restitution? The Bible nowhere says it will not be thus, nor even intimates that it will not be thus; but it does frequently say the contrary. The mountains

of Samaria will, therefore, be again cultivated by the children of Israel.

"For there shall be a day that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." This call does not imply, as some seem to suppose, a temporal or mortal condition; for according to Isa. lxvi., as long as the new heavens and earth remain, so long the seed and name of Israel will remain. "And from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before the Lord." And it is to these periodical gatherings, the watchmen on Mount Ephraim will call on the people of Israel to assemble. We will, with these remarks for the present, leave these three chapters to be considered in another connexion.

ISRAEL'S NEW HEART AND NEW SPIRIT.

Ezekiel xi. 14-21: "Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be unto them as a little sanctuary in the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh and will give them a heart of flesh, that they may walk in my statutes and keep my ordinances and do them; and they shall be my people and I will be their God. But as for

them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord." This is a plain prediction that the ten tribes, distinguished as such, are to return to their land. But it must never be forgotten that Judah also is at the same time to be saved. "And so all Israel shall be saved." The *new Spirit* is the quickening Spirit of Christ, which now seals, but shall then raise from the dead all the children of God. The removal of the stony heart and supplying its place with a heart of flesh, implies an entire removal of the ruins of the fall, so far as man's nature is affected, restoring it back to God's perfect image. This is something more than conversion ever has done or will do in this world. All of them, Judah and Israel, together with all the saints, will have one heart, a heart filled with supreme love to God and all his people.

The point relied upon in this passage by some, to prove that it refers to a work, and return in the present state, is the *new spirit* and *new heart*, which is promised them at the time of this restoration. But those persons confound conversion with an entire renewal of nature, or they would never rely on this text as proving the conversion of the Jews.

That it is not the conversion, but glorification of believing Israelites, will be seen by carefully reading verse twenty-first. "But as for them whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way, upon their own heads." It is, then, to be a day of separation of good and wicked Jews, glorifying the good, and punishing the wicked.

This same separating process is also predicted in the twentieth chapter of Ezekiel, from verse thirty-fourth. "And I will bring you out from the people, and will gather you out of all countries, wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out.

And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."

God brought Israel out of Egypt into the wilderness and judged them by trials, to know what was in their heart, before he would take them into the land of promise. But two, Caleb and Joshua, were found worthy to go in and possess the land. So in the end of the times of the gentiles, God will break Israel's yoke among all nations. Then will be a day of judgment, a trial to know who of them are worthy to go into the land of promise. Not as formerly in a literal wilderness, but in the wilderness of the people; mixed up and scattered among all people.

THE WICKED AS WELL AS PIOUS JEWS TO BE EMANCIPATED.

"I will cause you to pass under the rod, and bring you into the bond of the (new) covenant;" or as in the margin, "Into a delivering of the covenant." "And I will purge out from among you the rebels, and them that transgress against me; for I will bring them forth out of the country where they sojourn; and they shall not enter into the land of Israel." This is a distinct prediction of the universal emancipation of the Jewish race when the times of the gentiles are fulfilled. The day of judgment will follow, and all the rebels be purged out and they shall not return to the land of Israel. All the remnant according to the election of grace, will enter the land of promise, and inherit it forever. This text, therefore, is to be fulfilled like all the others, by the resurrection of the just.

"And there shall ye remember your ways, and your doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed."

The saints will never forget their sins and vileness, nor cease to loathe themselves, at the thought of what they have done. This is true now, of the holiest of God's servants; and the more holy, the nearer they come to him, and become like him, the more they loathe themselves, and deplore their past sins; and this, while they have a full and perfect consciousness that they are pardoned, and accepted in the Beloved. So this text declares it will be in the kingdom of God. God will forgive his people, but they can never forgive themselves. And this sense of shame for their sins, will only enhance their estimate of God's mercy and infinite love, in saving them.

Another promise of similar import to those already considered, is found in chapter xxviii. 25, 26. The promise of gathering is explicit, and the blessings they shall enjoy, great.

"Thus saith the Lord God: When I shall have gathered the house of Israel from among the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given unto my servant Jacob. And they shall dwell safely therein, and shall build houses and plant vineyards; yea, they shall dwell with confidence when I have executed judgments on all those that despise them round about them; and they shall know that I am the Lord their God." This safety, and execution of God's judgments on their despisers will not be till the coming of Christ, and day of judgment.

ISRAEL'S UNFAITHFUL SHEPHERDS.

The thirty-fourth chapter of Ezekiel represents the children of Israel as God's flock, and their rulers, prophets, and priests, as their shepherds, who had fed themselves, and not the flock; and through whose unfaithfulness they had been

led away and scattered. But the Lord declares his purpose to search out his sheep and find them, and separate cattle from cattle, divide sheep from goats. He says, verse 23, and onward, "And I will set up one shepherd over them, and he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; for I the Lord have spoken it."

This good shepherd Christ declared he was. John, tenth chapter. That all who ever came before him professing to be that shepherd, were thieves and robbers. He came in by the door, fulfilling the prophecies concerning him, and hence was admitted by the porter, John the Baptist, his har-binger, to the sheepfold. "I saw, and bare record, that this is the Son of God," said John.

But were all the Jews his sheep? Did he acknowledge them as such? So far from it, he said to those Jews around him, "Ye are not my sheep: as I said unto you, My sheep hear my voice, and I know them, and they follow me." Only those Jews then, who are his sheep, hear his voice, and follow him, are entitled to the blessings of his good fold. He also has other sheep, whom he will bring.

The DAVID spoken of, is the Beloved one, the son of David, their prince and shepherd.

How glorious and happy the condition of Israel under such an administration, and in such a state. The blessing promised in the following verses can only be realized in the new earth, in a state of immortality, under Jesus Christ:—

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; and there shall be showers of blessings. And the tree of the field shall yield her fruit and the earth shall yield

her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bonds of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

All this will be strictly fulfilled in the regeneration or restitution. This is the "hope of Israel."

ISRAEL SPRINKLED WITH CLEAN WATER.

The 36th chapter of Ezekiel is another of the strongly marked passages relied upon by Millenarians in proof of a Millennial probation and conversion of the Jews. The former part of the chapter personifies the mountains and land of Israel, and addresses them on the subject of their defilement by the house of Israel, when they dwelt there. And, also, concerning their bereaving the nation of men, by devouring them; and concludes by a promise, that the time will come when the land will no more bereave the nation; that is, no more will die and be buried there, to leave the land desolate. The latter part of the chapter is an address to the people concerning the blessings they are to enjoy in the restoration to their land.

The two principal points relied on in proof of Millennial probation and conversion of the Jews are,

1. The promise to sprinkle clean water on them and cleanse them; and to give them a new heart and a new spirit. This, they argue, must be their conversion.

To this it is replied, as in reference to a text already noticed, that there will be a more perfect and effectual cleansing of the people of God at the resurrection, than ever has transpired in conversion, or ever will take place in this life.

The new heart and new spirit promised, imply an entire, radical and constitutional change of human nature, such as the resurrection only can furnish. So that there will be no tendency to sin.

2. The cultivation and fertility of the land and existence of the heathen. Verses, 29, 30, 36. "I will also save you from all your uncleanness: and I will call for the corn and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." "Then the heathen that are left round about you shall know, that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."

With regard to the fruitfulness of the land, before the text is available to prove a millennial probation, &c., it must be shown that such productiveness will not continue to all eternity. The promise, in the thirty-fifth verse, that "They shall say, This land which was desolate is become like the garden of Eden," shows it will be after the restitution. And the means by which the increase of men is to be accomplished, is the same as that by which Jerusalem was filled in former days, in the time of her solemn feasts; that is, by the assembling of men from all quarters. So it will be in the great gathering; and not by the birth of children in that state.

THE EXISTENCE OF HEATHEN ROUND ABOUT:

The term is used to denote a gentile in contradistinction from the Jew, and does not necessarily mean an unconverted person, or one ignorant of God. Gentiles, or heathens, will exist to all eternity, in the sense of being of gentile extraction; and all gentiles who are saved will see God's truth and faithfulness to Israel, in their restoration to their land, and everlasting glorification. It would have been better had the translators rendered the word, *gentiles* or *nations*, rather than *heathen*.

THE RESURRECTION OF ISRAEL,

As taught in the 37th chapter of Ezekiel, is evidently designed as an exegesis of all those passages relating to the return of Israel to the land of promise; and to teach us that it is only to be done by the resurrection of the whole family from the dead; the fathers and their children of all generations, to dwell in the land of promise. But as this chapter has already been considered, we shall not now dwell upon it farther. Nor shall we now stop to examine the 38th and 39th chapters of Ezekiel in this connexion, as they and some of the closing portions of the book will come under our notice in discussing the subject of the Millenium.

THE STANDING UP OF MICHAEL.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, to that same time; and at that time thy people shall be delivered, every one that shall be found written in the

book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

"Michael," signifies the Messiah. The great prince which standeth for the children of thy people. He is their promised king. Jude, chap. 9, he is called "the archangel," or lord of angels. Paul says of the archangel, 1 Thess. iv. 16, "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first." It is then the province of the archangel to call forth the dead. But Christ has claimed this honour for himself. "The hour is coming when all that are in the graves shall hear his voice and shall come forth." John v. 28. Christ, therefore, and the archangel, are identical. Michael and the archangel are identical.

But in Rev. xii. 7-9, we are told, that "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old Serpent, called the devil and satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Christ, then, is the Michael, who overcomes the devil.

Michael shall stand up. To stand up, in the sense in which the term is used in this passage, is to come to the throne, or to assume royal power and honours. See chapter 11th, where the term frequently occurs. "There shall stand up yet three kings in Persia." "A mighty king shall stand up, that shall rule with great dominion." "And when he

shall *stand up*, his kingdom shall be broken." These are some of the instances of the use of the term, where it can only mean the assumption of royal honours and power. The text, therefore, is a prediction of the assumption of his regal character by Christ, the great prince of Israel.

"And at that time thy people shall be delivered." But will all the Jews be included in that number? By no means; but "Every one that shall be found written in the book" of life. Not of those alone who are yet alive at the time, but many of the dead. For "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." This is equally decisive with Ezek. xxxvii, as to the accomplishment of God's promise to Israel by the resurrection. But their eternal glorification is also promised. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." All the wise or pious Israelites will shine as the brightness of the firmament, for ever and ever. This can only be true of the resurrection state.

Let no believing gentile be jealous of these promises to Israel, as though, by appropriating them to the Jewish race, we were depriving gentile saints of any of their rights. Not at all; for if the casting away and diminishing of Israel has proved the riches of the gentiles, how much more their fulness! When the people of Israel are restored, then will God give reward to all his servants, the prophets, the saints, and them that fear his name, small and great. Yes; all gentile saints will come to their long-promised inheritance—

"In the new earth paradise."

ISRAEL RECEIVED AGAIN TO MERCY.

We have already learned from the first chapter of Hosea, that the Lord divorced and put away the house and kingdom of Israel, saying, "I will cause to cease the kingdom of the house of Israel." And again: "I will no more have mercy on the house of Israel; but I will utterly take them away." And once more: "Ye are not my people, and I will not be your God." All this has been executed in their national rejection. But there is a gracious promise given in the very next verse. Hos. i. 10, 11: "Ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

Evidently, then, the condition of restoration to that very place where they were rejected, and it was said to them, "Ye are not my people," &c., is the new birth. "There they shall be called the sons of the living God." The means of restoration is the resurrection.

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land; for great shall be the day of Jezreel."

The union of the two families is here again affirmed; so that Israel will not exist again, as a distinct house or kingdom, but in union with Judah; and they shall agree upon one head, and that head or monarch will be the Son of David. For all the promises to Israel only recognise their restoration under him. The kingdom is to be no more, until he comes whose right it is, and God will give it him. They shall come up out of the land, would probably be better rendered, earth.

They shall come up out of the earth, referring to the resurrection.

The second chapter of Hosea foretells a time when the Lord will again betroth Israel to himself forever.

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi, (that is, My husband,) and shalt call me no more Baali, (My Lord.) For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely."

Surely this can never be until the restitution of nature from the ruins of the fall. Then it will be most fully and literally accomplished.

But the Lord continues: "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

"Forever" is the duration of this betrothal, and hence in a state of immortality.

"And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy;" that is, upon the ten tribes, of whom he has said, "I will no more have mercy." "And I will say to them which were not my people," the ten tribes who were rejected and disowned, chapter i. 9, "Thou art my people; and they shall say, Thou art my God." All this will be said by Jewish saints, of the house of Israel, in the resurrection.

ISRAEL WITHOUT PRINCE, KING, IMAGE, EPHOD, OR TERAPHIM.

Hosea iii. 4, 5. This is, with the literalists, a very important text. It reads thus: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, (or, as in the margin, *a standing*,) and without an ephod, and without a teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

This probably was designed to embrace both houses of Israel under the general name of "the children of Israel." But whether it is the house of Ephraim alone, or both houses, it has been literally fulfilled. For nearly eighteen hundred years they have had no king, prince, sacrifice, national standing, ephod, or teraphim. All that pertained to their nationality has disappeared from the world. So true are all God's words. But there is mercy with him for that race, and great blessings to be bestowed.

"Afterward shall the children of Israel," the remnant, according to the election of grace, not the unconverted portion of the nation, "*return*" to their own land, in the resurrection state, "*and seek the Lord their God, and David their king.*" They will seek him, not in the sense in which an unconverted sinner is called to seek God, but in the sense of accepting the divine government and the reign of David's promised Seed. When Christ came before, the nation rejected him; and he said, "I say unto you, ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" This believing remnant will be looking out for him to come, and long for his appearing. In that day Israel will say, "Lo, this is our God: we have waited

for him, and he will save us: this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation."

Again: no doubt this declaration of the Lord, in Ezekiel xxxvi. 37, will be realized: "Thus saith the Lord God, I will yet be inquired of by the house of Israel to do it for them." The Saviour has taught his people to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Israel, as well as the gentiles, are taught to offer this prayer, and no doubt will offer it most sincerely; and every time it is offered by an Israelite, it is an inquiry of him to do this thing for them. O come and reign!

Nor is it unreasonable to suppose that even in the immortal state, God will be sought by prayer and praise, and other acts of worship. That all the saints will "fear the Lord and his goodness" in that glorious state, is not to be doubted.

There is, therefore, no necessity for supposing a state of probation for the Jews after Christ comes, in order for a fulfilment of the prediction. It would do no violence to the text to understand it as referring to those Jews who, during the present dispensation, have sought God and Christ their king, and who do fear him and his goodness in this day.

There are other texts relating to the return of Israel, but they will come more properly under the Millenium; and therefore we shall leave them for consideration in connexion with that subject.

The great number of passages where the restoration and everlasting possession of the land of promise, by Israel and Judah occur, show conclusively that it is a cause very dear to the Lord, and that he regards both the land and people with the deepest solicitude. Nor will he ever suffer his faithfulness to fail towards them.

THE FOUR VIEWS OF ISRAEL'S RETURN.

There are four general views entertained in reference to the promises of the restoration of the Jews.

1. The Millenists, or those who hold to the conversion of the world, as the means by which the millenium is to be introduced, maintain that the Jews are to be restored and converted, and inherit the land of Canaan, a thousand years before the personal advent of Christ.

2. A class who maintain that all the promises relating to that subject were fulfilled in the return from Babylon.

3. The millenarians, who are believers in the pre-millennial advent of Christ, and the resurrection of the just; but still hold to the doctrine of the return of the Jews in flesh and blood, or in mortality, either before, at, or after the second advent of Christ, to be converted, and possess the land during the millenium. And hence, that the millennial period will be one of probation, to both Jews and heathens.

4. The view taken in these pages; that all these promises will have their accomplishment to the literal seed of Jacob. But that such is their character, that they can only be fulfilled by the resurrection of all believing Jews of all ages, and their return to possess the land in an immortal state, "for an everlasting possession." Their resurrection and restoration being so expressly affirmed, that there is no way of maintaining the most literal principle without admitting it. The return cannot be, therefore, until the second advent of Christ.

The reader has now most of the passages before him, and can judge which of the four views are most in accordance with the whole testimony of the holy prophets. I have endeavoured to treat each text examined with perfect fairness, and permit it to speak its own sentiments.

With this view of the subject before us, we are prepared

to appreciate Paul's hope on this subject, when he declared, "For the hope of the resurrection of the dead, I am called in question of you this day." And again, "For the hope of Israel, I am bound with this chain." It is evident, therefore, that Israel had no hope of return, according to Paul's understanding of the subject, except by the resurrection of the dead. To that hope have the whole church looked from the beginning.

CHAPTER X.

THE RESURRECTION OF THE DEAD.

"YE do greatly err," said our Saviour to the Sadducees, "not knowing the Scriptures, nor the power of God."

The doctrine of the resurrection is therefore purely a doctrine of revelation, and is a miraculous event, to be accomplished by a direct exertion of divine power, put forth for that express purpose.

With respect to the resurrection of the dead, there are two views, held by those who profess faith in the Bible.

First, that the material body will be raised up from corruption and mortality, to incorruption and immortality, according as it is written, "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Secondly, "That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and hence his life, have been good; and in hell, if his ruling affections, and hence his life, have been evil."

The foregoing quotation is from "THE HISTORY OF THE NEW JERUSALEM, OR NEW CHRISTIAN CHURCH," published in the *History of Denominations in the United States*, page 457.

It is also substantially the doctrine put forth by Professor

Bush in his Anastasis; it is also the doctrine of the Friends, Shakers, and Spiritualists, or Progressionists of our age; likewise of the German Neologists and Rationalists; and we may also include Universalists in the same category.

In support of this, and in opposition to the first-named view of the resurrection, its advocates are accustomed to urge,

First, The unreasonableness and physical impossibility of the resurrection of the body which dies.

It is said, "A human body dies, decomposes, and is absorbed by, and incorporated into, vegetable matter; that vegetable matter is eaten by an animal, and incorporated into his system; that in turn is eaten by another man, and becomes part of his physical frame; and so on through a hundred or thousand such changes. Now if two or more men have, during their lifetime, been composed in part of the same particles of matter, it is evident that in the resurrection both or all, who have them in this life, cannot possess them again at one and the same time. How then is it possible for the same body which died to be raised up again?" Christ's remark to the Sadducees, is a full and sufficient answer to this objection for all who will adhere to the word of God: "Ye do greatly err, not knowing the scriptures, nor the power of God." If a being of infinite wisdom and omnipotence has declared that there shall be a resurrection of the human body, HE unquestionably can so order and direct that, however multiplied and great the changes which may take place in the particles of the dead body, not one of them should remain in the body of another man in his last moment, even though he might be a cannibal, and largely subsist on human flesh. If God has promised, he will most certainly do all that is needful to accomplish that resurrection.

Of a similar import, only more weak and puerile, is the objection founded on the wide dispersion, after death, of the parts and particles composing the human body. "For in-

stance, the body of a martyr is burnt; its fluid parts are evaporated, and dispersed through the atmosphere; the ashes are gathered and cast into the sea, and by the motion of the water circulated through the vast ocean to the four quarters of the globe. Or, a body is dissected: an arm is taken to Europe, a leg to China, the trunk to Africa, &c.; how is it possible that in the resurrection all those parts can be re-assembled and combined so as to constitute again the identical body which died?"

To this we have but one answer to give, and that is the one already given. He who made it at first, can re-construct the work of his own power and wisdom. Omnipotence can be at no loss for means to collect all those scattered elements from the four winds. The only question which concerns a believer is, Has God promised to raise and quicken our mortal bodies? Let him be assured of this, and like Job he can say, "And though after my skin worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Were God like us, IMPOTENT, we might speak of physical impossibilities; but the moment we ascribe to him omnipotence, all such objections vanish, and the Christian may lie down in the sleep of death with the same confidence, and more, of awaking from the slumber of the tomb, than he has when he goes to repose at night, that, if alive and in health, he shall in the morning arise to the duties of life. His heart may be glad, and his glory rejoice, because God will not leave his soul in hell, nor suffer his body to see corruption.

The objection arising from the constant change going on in the constitution of the body, and the consequent difficulty of determining which particles should go to constitute the identity of the resurrection body, has not been noticed, for the reason that it is so nearly the same in its nature with the others, that it does not need a distinct answer.

But there is a MORAL UNREASONABLENESS sometimes urged against the doctrine of the resurrection of the physical body, which differs from the physical unreasonableness above considered. It is this:

If at death the spirit leaves the body, and is in a state of conscious comfort or suffering, as is described in the sixteenth chapter of Luke, in the case of the rich man, Lazarus and Abraham, why should it ever return to the body, to be again encumbered with this clayey tenement? What is the use of a resurrection? Is it not unreasonable to suppose that it will take place?

To this we reply—

1. God made man to exist on earth, as a physical being, for the purpose of tilling the ground, dressing, keeping, and governing it, and all its creatures. It is a catastrophe, and not a blessing, that the dissolution of the body and spirit has ever transpired. Man by this catastrophe has been rendered incapable of either the *service* or *enjoyment* for which he was made. So that, however much better Paul might regard it, to depart and be with Christ, than to remain in the flesh amidst persecution and sufferings, he wished rather to be clothed upon with his house from heaven.

2. All God's promises to his people, from the days of Abraham to the close of the Apocalypse, assure them of a physical inheritance on earth for an everlasting possession, and that here shall be their home and enjoyment. Take away the doctrine of the resurrection of the physical body, and all those promises are null and void; for what could a spiritual being do with an inheritance on earth?

3. The objection assumes what it does not prove, that an immortal, incorruptible body would be an incumbrance to the spirit, as is the present mortal and corruptible frame. Whereas the contrary will undoubtedly be the case. The body and spirit were made to co-exist, and minister to each other's hap-

piness: they each constitute parts of man's identity, and the spirit will no doubt long for a re-union, in order to the completion of its joy.

This entire objection rests upon the false assumption, so generally prevalent in the Christian Church, that the heaven of the saints is an ethereal state, in some distant region of God's universe, to which all the saints of God are to be removed for their eternal home. Had the true scriptural doctrine of the inheritance of the earth by the meek, and their reign on the earth with Christ, been kept prominent, the resurrection would never have become so much obscured, nor its importance depreciated. As it is, there is comparatively little importance attached to it, and little said either from pulpit or press in reference to the subject; whereas, in all the apostolic writings and addresses, it was a theme of deep and overwhelming interest and importance. How could it be otherwise? Death was filling his mission all around them; every man felt its influence; friends passed away; but the resurrection would restore all for eternity.

But another argument urged against a physical resurrection is what is called a scriptural objection.

"It is sown a natural body; it is raised a spiritual body."

From this text it is argued that the resurrection body will consist of a body composed, not of matter, such as now constitutes our bodies, but a spiritual substance evolved from the present body when it dies.

If the only sense in which the term spiritual is used were this, the conclusion would necessarily follow from the declaration of the text, that it must be a body free from material substance, and composed of spirit.

But while it is written concerning men in the flesh, "Ye which are *spiritual* restore such a one in the spirit of meekness, considering thyself lest thou also be tempted," it will be a difficult task to prove such a proposition. It is evident

that the term is used in this text in the sense of spiritual, or under the influence of grace, in opposition to carnal. "Ye are not in the flesh, but in the spirit, if so be the Spirit of Christ dwell in you." Such a person is a spiritual person. But the evident import of the word is, that it will be a body, quickened, and living by the presence and action of the Spirit of God, without the action of blood, the present medium of the soul, or life. So we are told by Peter that Christ was "put to death in the flesh, and quickened by the Spirit." Likewise Paul teaches, Rom. viii., that "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit, which dwelleth in you." Such a body will be spiritual, being quickened by the Spirit, and being thus, like spirit, rendered incorruptible.

God's promise to the whole house of Israel, to open their graves, bring them up out of their graves, put his Spirit in them, and that they shall live, was a promise of a spiritual body.

But it will be no less corporeal than if it were not quickened by that Spirit.

The very text itself is conclusive evidence of a resurrection of the body which dies. It is sown a natural body, it is raised a spiritual body. What is it which is raised a spiritual body? Is it not the same "IT" which is sown a natural body? Is the spirit ever sown or dead? If not, how can it be raised? If it be a body evolved from the present body, when the spirit leaves it, is that body ever sown? Clearly not, if the view of spiritualists is correct respecting it. Whatever it is, it must be something which is *sown* and *raised up* again from the dead. Hence it must be the body, which is dead without the Spirit.

THE RESURRECTION OF THE BODY DISTINCTLY TAUGHT.

The great argument of our Saviour, in proof of the resurrection of the dead, was, that "Moses at the bush called God, the God of Abraham, and the God of Isaac, and the God of Jacob; for God is not a God of the dead, but of the living, for all live unto him."

The declaration of God to Abraham was, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Now, unless there is a resurrection of Abraham and his seed, so that they will live forever, there must be a failure of this promise of an everlasting possession of the land of promise. And so even the Jewish doctors understood the subject. Professor Bush quotes "Manasseh Ben Israel (De Resurrect. Mort., l. I., c. i., § 4,)" as saying, "It is plain that Abraham and the rest of the patriarchs did not possess that land: it follows, therefore, that they must be raised, in order to enjoy the promised good, as otherwise the promise of God would be vain and false. Hence, therefore, is proved, not only the immortality of the soul, but also the *essential foundation of the law*, to wit, the resurrection of the dead." Advent Shield, p. 325.

This reasoning is sound and unanswerable by any just and logical argument. For if there is no existence after death of man's spiritual nature, his identity is lost, and a resurrection is impossible. True, a new being may be created and called Abraham, but not the Abraham who was.

JOB, AS PREVIOUSLY QUOTED, teaches in the strongest terms, that it is in his FLESH he shall see God, and that, too, although after his skin, worms destroy THIS BODY. Job xix. 25-27. How, if the only resurrection promised is a spiritual resurrection at the death of Job, and every other

man: can he in his flesh see God? And how is it that he places it in the "latter day," when his Redeemer shall stand on the earth? There is no disguising the fact, that the resurrection of the *flesh*, after the body is consumed by worms, is the doctrine of this passage.

THE RESURRECTION OF CHRIST PREDICTED.

So likewise the Psalmist teaches, Psalm xvi. 9, 10: "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption."

This text, we are informed by Peter, Acts ii. 29-31, was spoken prophetically by David, in the first person, because he knew that "God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. This Jesus God hath raised up, whereof all we are witnesses." This it should always be remembered, was an inspired commentary on the text in the Psalms, at a time when Peter and all the apostles were under the full inspiration of the Holy Ghost.

If the promise has been accomplished, and the *flesh* of Christ had not seen corruption, as the apostle declares, the grand problem is solved; the resurrection foretold in Scripture, is the resurrection of the *flesh*, and does not consist of a spiritual, in the sense of uncorporeal, body, eliminated from the old body at death. Again; the resurrection of Christ was not when he died, as the spiritual theory maintains, but the third day after his death, both according to the prediction, and also according to the history. "And after three days he shall rise

again," said our Saviour, predicting his own death and resurrection. And so said Paul, and all the apostles; "How that Christ died for our sins, according to the scriptures; that he was buried; and that he rose again the third day, according to the scriptures." Such testimonies as these, with all who accept the Bible, I will not say as a divine book, but all who receive it as an authentic history of facts, must forever settle the question of the nature of the resurrection of the dead, spoken of in its pages. How much more bound, then, by such testimony are all those who profess to receive the book as having been given by inspiration of God!

Next to the simple and positive narrative, that such was the fact, that his flesh did not see corruption; and that he rose again the third day: that on the morning of the third day, a vision of angels announced to his disciples, "He is not here, he is risen; come see the place where the Lord lay," we have the identification of his person, by different witnesses, who had the fullest opportunity of knowing whether it was his body, or whether it was a spirit.

We will first consider his appearance to his assembled disciples, after the two had returned from Emmaus to Jerusalem; Luke xxiv. 36-46. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them. And he said unto them, These

are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And ye are witnesses of these things."

1. He called on them to behold him; then he showed them his hands and feet. There were marks of identity in those hands and feet, which could not be mistaken. No living person who had not suffered crucifixion, bore those marks.

2. They supposed him to be a spirit. To this he replied, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have. It is I myself."

3. He called for food: they gave him a piece of broiled fish, and a honey-comb, and he took it and did eat it before them. This is not the work of a spirit; but it pertains to matter, to eat material food such as that.

4. He called their attention to his former words, before his death; his declaration that he would rise again the third day. *And this is it.*

Now to say, as spiritualists and semi-infidels do, that Jesus was a good man, one of the best of men, and yet deny that he arose from the dead, is perfect absurdity, not to say stupidity. A good man use such deception as this, and make such assertions concerning appearances, when it was sheer deception! Impossible! Either Jesus of Nazareth was the Son of God, and did really rise from the dead in his fleshly body, the same body which was crucified and laid in the tomb, or he was the greatest impostor who ever practised on the credulity of mankind. There is no half-way stopping-place on which to stand: he must either be believed and received, or disbelieved and rejected.

THE RESURRECTION OF CHRIST, THE BASIS OF CHRISTIANITY.

This is the substance of Paul's argument in the fifteenth chapter of first Corinthians. He proceeded first to state the substance of the gospel, which he and all the other apostles preached, and which the Corinthian church had received, and by the belief of which they were saved if saved at all. His message was,—

1. "Christ died for our sins."
2. "He was buried."
3. "He rose again the third day, according to the scriptures."

WITNESSES OF THE FACT OF HIS RESURRECTION.

1. "He was seen of Cephas."
2. "Then of the twelve."
3. "He was seen of above five hundred brethren at once."
4. "He was seen of James."
5. "Then of all the apostles."
6. "Last of all he was seen of me, (Paul) also."

"Therefore, whether it were I or they, so we preach, and so ye believed." This, therefore, is Christianity. To deny this, is to reject Christianity.

"Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?" Admit Christ's resurrection from the dead, and it is impossible on any reasonable ground, to deny the resurrection in general, of the human race; for it rests on the same foundation, God's power and promise. If he could and did raise one human body after it was really dead three days, he can raise all who are in the graves, as he has promised he will do.

Paul continues; "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." If Christ is not risen from the dead, the Christians had only believed a lie, or a fable, and hence, had obtained no salvation. All was vain. But that was not the only result, if the doctrine of Christ's resurrection was not true. "Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not." This is the light in which the apostle regarded their preaching, if it is not true, that the dead rise, as proved by the resurrection of Christ.

Another consequence of the untruthfulness of the doctrine of the resurrection, is, that "Then they also which are fallen asleep in Christ are perished."

That is, the end of their creation is not attained. For the word *perished*, does not necessarily mean cessation of being. Whatever is so ruined or decayed, as no longer to answer the end of its being, is said to be perished. Thus we say of a withered hand or arm, that it is perished, although it is still in its place upon the body. It exists, but no longer performs the functions of an arm or hand.

"The old world being overflowed with water *perished*;" although it still existed, but in such a state, as no longer to answer the purpose for which God made it, and hence was perished.

"The righteous perisheth, and no man layeth it to heart," notwithstanding it is at the same time said of him, "He shall enter into peace." Isa. lvii. 1. The term here evidently refers to the death of the righteous. And if there was no resurrection, he would be eternally perished. For God made man to inherit, till, and have dominion over the earth. And whenever he is incapacitated for the performance of

these functions, he is perished. But every dead man, and every finally lost sinner, who shall have his part in the lake which burneth with fire, cannot answer those ends of his creation, and is therefore perished.

There is another view to be taken of this word in this connexion; it is frequently used in the sense of lost, *unsaved*. "That whosoever believeth in him should not *perish*, but have everlasting life." "Except ye repent, ye shall all likewise *perish*."

But it is asked, how does this consequence follow the non-resurrection of Christ, or even their own resurrection?

It is thus: "Christ was delivered for our offences, and raised again from the dead for our justification." Hence had he never risen from the dead, there could be no pardon for sinners. If he was the Son of God, as he said he was, his declaration that he would rise again the third day, was true; and his resurrection at that time, was the demonstration that he was what he professed to be; and that he is able to save unto the uttermost all that come unto God through him. Let me be convinced that Christ did not rise from the dead the third day, and my faith in him as a Saviour is gone. If he was not raised, all who died trusting in him for justification, never had pardon. That this is the import of the argument is manifest from the preceding verse. "And if Christ be not raised, your faith is vain; ye are yet in your sins." "Then they also which are fallen asleep in Christ are perished" or lost. They trusted in him for pardon, but never obtained it.

Again; the only salvation promised to man, is a resurrection to inherit the earth. For that is the tenor of all the promises, both of the old and new testament. And if there is no resurrection of the dead, they all fail. So important a place then, in the estimation of Paul, did the resurrection of Christ, and of the dead, hold in the Christian system, that it is all void, if that be taken away.

In modern theology, however, it is a doctrine to which but small importance is attached. We are told that when men die they go directly to heaven, to receive their crown, and to dwell there for ever. With Paul, the hope was different. "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day." "Them that sleep in Jesus, will God bring with him."

ISAIAH TAUGHT THE DOCTRINE OF THE RESURRECTION.

The prophet Isaiah is equally explicit in his enunciation of the doctrine. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead." It is difficult to conceive how intelligent and learned men, with this text before them, could, as many have done, ever come to the conclusion that a future existence is not directly taught in the Old Testament. What language can be more explicit? "Thy dead shall live." But in what sense shall they live? "Together with my DEAD BODY shall they arise." From whence shall they arise? "Awake and sing, ye that dwell in the dust . . . the earth shall cast out her dead." The prediction or promise is complete and unambiguous. No one, who comes to the Bible to learn its teachings, rather than to find something to sustain a previously-formed and favourite theory, would ever fail to read in this passage the literal resurrection of the human body from the dust.

JEREMIAH'S TEACHINGS ON THE RESURRECTION.

The appropriation of Jeremiah xxxi. 15—17, by Matthew, to the death of the innocents slain by Herod, and the consequent mourning, has given us a clue to its import, which otherwise would not have been so certain.

"A voice was heard from Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Those infants are dead; but they are in the end to come again from the land of the enemy to their own border. Then they must be raised from the dead. Thus Jeremiah also adds his testimony in favour of the doctrine of the resurrection.

EZEKIEL A WITNESS FOR THE RESURRECTION.

The testimony of this prophet has already been so fully considered, that we need do little more than to refer to the thirty-seventh chapter, the vision of the valley full of dry bones, and the explanation the Lord gave of its import.

"Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This being, not a symbol itself, but a Divine explanation of symbols, is to be understood in its most literal sense; and is, therefore, a posi-

tive promise of the resurrection of the body from the grave. Thus the prophets all agree in testifying to this same glorious truth.

DANIEL HAS ALSO TESTIFIED TO THE RESURRECTION.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. The prophet does not here speak of a spiritual body, eliminated from the present body at death, but of that which sleeps in the dust of the earth, which must consequently be the body which dies, and is buried in the dust. As we shall have occasion to recur to this text again, for another purpose, we pass it for the present without further remarks.

WHAT HAS HOSEA SAID ON THE RESURRECTION?

The prophet Hosea prophesied to the ten tribes, or the house of Israel. He foretold their ruin and dispersion, and also their restoration, and, in the text we are now to consider, the means of that restoration. Hosea xi. 14: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

We have these positive teachings of these prophets, David, Isaiah, Jeremiah, Ezekiel, Daniel, and Hosea, that there will be a resurrection of the human body. Besides these, there is a vast amount of collateral evidence that might be brought forward, were the case a doubtful one which needed such support. But where there is positive proof sufficient to establish a doctrine, collateral evidence would only encumber, and perhaps weaken, the argument.

NEW TESTAMENT TEACHINGS ON THE SUBJECT.

Christ avowed himself to be the "resurrection and the life." His teachings in reference to this, as well as all other religious truths, should, with all who adhere to the Bible as a perfect rule of faith and practice, be decisive and final. On this subject he has spoken decisively and unambiguously. John v. 28, 29: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

That he meant the resurrection of the body, and not the elimination of a spiritual body, is manifest from the fact that it is all that are in the graves who shall hear his voice, and come forth, not that which never went into the grave. On this text, Professor Bush, *Anastasis*, p. 234, remarks, "We cannot fail to perceive that it is marked by a certain directness of enunciation, in respect to the general subject, which must be considered as strongly countenancing the construction which the Christian world has ever put upon it." This was a candid confession of a man engaged in a laboured attempt to disprove the resurrection of the body. But the text is an impregnable bulwark against all assaults, on scriptural grounds, against that doctrine; and the labour of the learned professor affords conclusive evidence of this fact. The doctrine remains unshaken.

THE SAINTS WHO ROSE AFTER CHRIST'S RESURRECTION.

The resurrection of Christ, as we have already proved, was a literal, bodily resurrection, so predicted and so fulfilled. But he was not alone in his resurrection. For although he was to be the first who should rise from the dead, that in all things he might have the pre-eminence, yet others were not far behind him. For when he expired on the cross, all nature felt the shock, and there was a great earthquake; and the rocks were rent; the vail of the temple was rent in twain from the top to the bottom. "And the graves were opened, and many of the bodies of the saints which slept arose, and came out of the graves after his resurrection, and entered into the holy city, and appeared unto many." Matt. xxvii. 52, 53.

The circumstances here narrated, are of such a nature as to preclude all reasonable doubt or ground for cavil as to the fact of the resurrection of the *bodies* of the saints.

1. "*The graves were opened.*" That is the place only of the body.

2. "*Many BODIES of the saints which slept arose.*" It was not, therefore, a spiritual elimination from the body, as it died, but the veritable body which slept in the grave.

3. "*They came out of their graves after his resurrection.*" They could not rise immortal before the Saviour came forth, but they did come forth after him.

4. "*They entered into the holy city*"—Jerusalem.

5. "*And appeared unto many.*" It was not, therefore, done in a corner, but had many witnesses.

THE DESTINY OF THOSE WHO ROSE AFTER CHRIST'S RESURRECTION.

There is a diversity of views on this point, some supposing they returned to the grave after having been seen of many witnesses in Jerusalem. Others think it more likely that they, like Lazarus and others, mingled again in the scenes of life for a season, and then again passed away with the generation in which they lived to the grave.

It however seems more probable, and the evidence is more certain, that they constituted the retinue of Christ when he entered heaven.

In favour of this view, there is a psalm which announced his ascension thus: "Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

"*The captivity*" is a phrase of frequent occurrence in Ezekiel and Zechariah, for the Israelites who were captives in Babylon. Ezek. iii. 11: "Get thee to them of *the captivity*;" xi. 25, "I spake unto them of *the captivity*." Zech. vi. 10: "Take of them of *the captivity*." "*The captivity*" which our Saviour led captive, were, most likely, captives from death. There were no others, of which we have any account, whom he did lead captive, when he ascended, if it were not these.

Again: does not Paul refer to this in Rom. viii., when he speaks of the GLORIFICATION of those whom God did fore-know, predestinate, call, justify, and glorify? The end to which he predestinated them was, "to be conformed to the image of his Son." The reason why he thus predestinated them was, "that he [Christ] might be the first born among many brethren."

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he called, them he also justified; and whom he justified, them he also glorified." If they are really as the apostles declare, *glorified*, when did it take place, if not at the time those bodies of the saints arose? Who can point out any others who were *first-born* with the Son of God, and he among them?

The fourteenth chapter of revelation, speaks of a hundred and forty-four thousand, who were redeemed from among men; who follow the Lamb whithersoever he goeth. They are the "first-fruits unto God and the Lamb." And these in vision were seen on "The mount Zion," with the Lamb, at a time prior to the series of angelic flights, commencing with the first angel, who had the everlasting gospel to preach unto them that dwell on the earth, whether symbolized in general, commencing on the day of Pentecost; or a peculiar form of the gospel to be preached just prior to the coming of the Redeemer, as appears most probable, yet in either case, the redeemed first-fruits were there before it began. Hence it is reasonable to believe that they arose and went to heaven with Christ as his retinue.

Paul also, in the twelfth of Hebrews, speaks of "A general assembly and church of the first-born which are written in heaven." Does he not refer to the retinue of the Saviour?

But it is objected, "There were not a hundred and forty-four thousand raised at that time." The evidence on which such an assertion is based has never been produced. All the objector has to say when it is demanded is, "I had never supposed there was any considerable number raised." But against such a supposition, we can only present the text itself. "And MANY of the bodies of the saints which slept arose." If many signifies only a few, the objection is valid.

It would seem from all the foregoing scriptures, that God

has out of all the multitude of old testament saints, selected, according to his foreknowledge of their fitness for such a privilege, a hundred and forty-four thousand, and predestinated them to be glorified with his Son and follow him whithersoever he goeth. That number he has called by his grace, justified and glorified. Others may see this subject in a different light.

THE MORTAL BODY TO BE QUICKENED.

Another most conclusive testimony in favour of a literal, physical body, is Romans viii. 11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." The subject of the text is, *Jesus raised from the dead: Your mortal bodies quickened* by the same power. It is the *body*, the *mortal* body, which shall be quickened and rise. For it "Is not quickened, except it die."

Although texts in any number might be produced in proof of the same great truth, the resurrection of the body, these must suffice. Those who would reject these would do the same with any amount of evidence. The subject assumes at the present time an unusual importance, from the efforts being made by spiritualists of all classes, to invalidate the doctrine, and bring it into disrepute. And besides this, vast numbers in orthodox evangelical churches are fast yielding this point to the enemy. The exigencies of the present time, therefore, call on all who hold this truth, to throw the weight of their influence into the scale in its favour.

It is the foundation of Christianity, and must not be surrendered. Let the opposers be driven to acknowledge a bodily resurrection, or to abandon the Bible. Treason in

the camp, is the most dangerous place it can occupy. The teachings of the Bible are, that the resurrection of Christ, is—

1. The crowning declaration that he is the Christ, the Son of the living God.
2. The resurrection of Christ is the justification of sinners; proving the efficiency and acceptance of the atonement.
3. If Christ is raised, the dead will be raised: if he has not been raised, they will not be saved.
4. If Christ be not raised, believers even, are yet in their sins.
5. If Christ be not raised, the dead saints are lost, for they died believing and trusting in a lie.
6. If there is no resurrection, the promise, the meek shall inherit the earth, fails.

Such are some of the interests hanging on this great fundamental truth.

CHAPTER XI.

THE NATURE OF THE KINGDOM OF GOD.

ON this subject there is a diversity of opinions. With the greater proportion of persons in the Christian world, the word has no determinate meaning, their ideas being most vague and unsatisfactory. Hence we hear it said at one time that it means, "The grace of God in the heart." For Christ said, "The kingdom of God is within you."

"At another time, it is said it signifies the gospel dispensation; for our Saviour said, 'The kingdom of God is at hand.'"

Again, that it is "The Christian church which is intended by the phrase; because our Lord said, 'The kingdom of heaven is like a net cast into the sea, which gathered of every sort.'"

And yet again, we are told that "It signifies heaven, because the Saviour said, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'"

THE REASON OF THIS DIVERSITY OF DEFINITION.

It probably originates in neglect of a careful analysis of the texts of scripture referred to, in support of the theory deduced from them; and from the adoption of erroneous principles of exegesis. The two great principles of Biblical interpretation, which for the most part divide the Christian world, are, the *spiritual* or *mystical*, and the *literal*. The

spiritual or mystical system, is, that there is some concealed meaning in the words in which the Scriptures are couched, which does not appear on the face of the text; and that this internal or spiritual, is the true sense of the Scriptures. This is the avowed principle of Swedenborg and his disciples.

And a large proportion of Protestants, even those who repudiate the results to which he arrives, yet adhere to the principle in general, especially when unfulfilled prophecy is the subject of inquiry. Hence, they interpret the coming of Christ in the clouds of heaven, foretold Matthew twenty-fourth, as a spiritual or mystical coming, at the destruction of Jerusalem, or at death, &c. Also they interpret his reign on the throne of his father David, as a *spiritual* throne and reign, in the hearts of believers. Hence also, the resurrection of Israel from their graves, is interpreted of the conversion of sinners.

The literal principle, the one which is here adopted, is not, as some assert, that every word is to be understood in its most literal sense; for if so, we should understand our Saviour to be a literal lion, or a literal lamb; a literal door, or

literal way, or a literal rock: but it does teach that the Bible is to be understood and interpreted in the same sense, and by the same laws of language, in and by which all other historical, theological, or scientific books are understood and interpreted. Tropes, metaphors, comparisons—figures, in short, of all descriptions—are to be reduced to their literal sense, when occurring in the Bible, by the same rules applied to them in all other writings, and understood in their proper sense. Nor is there any more difficulty in thus understanding figures in the word of God, than in any other work. Comparisons or parables, in scripture, are for the most part explained and applied by inspiration. That inspired explanation is to be understood as its literal import. The same may be remarked of symbolical representations; the divine interpretation is their literal import.

If therefore we read of the kingdom, which the God of heaven shall set up, in the interpretation of the symbols of the second chapter of Daniel, we can but understand it in the same literal sense we do the four preceding kingdoms, spoken of in the same explanation of the symbols. And why should we not? When the prophet said to Nebuchadnezzar, "Thou art this head of gold; and after thee shall arise another kingdom, inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth; and the fourth kingdom shall be strong as iron," &c., we find no difficulty in receiving this interpretation in its literal acceptance, with perhaps a few metaphorical expressions, easily understood. But the kingdoms predicted are received as the literal, visible kingdoms of Chaldea, Medo-Persia, Grecia, and Rome. How, then, can we adopt another principle, when we come to the forty-fourth verse, and read, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. The kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and stand forever?" If all the kingdoms which preceded this, and which this is to destroy, were really visible, are we not bound to expect this to be the same?

Yet, in the face of a principle so just and obvious, the great body of clergy and commentators interpret this kingdom of God as a spiritual kingdom, in which Christ reigns by his Spirit in the hearts of his people. And they discard the idea that he will ever reign on earth otherwise than spiritually. Hence, in order for him to reign universally, or his kingdom to fill the whole earth, like the symbolical stone, the world must all be converted to him. The Church will then be universal, and consequently his spiritual reign will be universal;—whence originated the doctrine of the world's conversion. Let us analyze—

THE DREAM OF NEBUCHADNEZZAR—DAN. II.

1. *The object of the Dream.* "There is a God in heaven which revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days.* . . . O king, thy thoughts came into thy mind upon thy bed what should come to pass hereafter; and he that revealeth secrets, maketh known to thee what shall come to pass." The object of the dream, then, was to make known what shall be in the latter days.

2. *The Dream itself.* A great metallic image stood before the king; its head of gold, its breast and arms of silver; its belly and thighs of brass, its legs of iron; its feet and toes part of potters' clay, and part of iron. A stone, cut out without hands, smote the image on his feet of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer's threshing-floor; and the wind carried them away, and no place was found for them. And the stone which smote the image became a great mountain, and filled the whole earth. "This is the dream," said Daniel.

3. *The interpretation of the Dream.* This we shall expect to take up the symbols singly, and interpret them.

Quest. What is meant by the head of gold?

Ans. "Thou, O king, art a king of kings: the God of heaven hath given thee a kingdom," &c. "Thou art this head of gold."

This is explicit, and determines the import: it is the great Babylonian empire or kingdom.

Q. What do the silver breast and arms denote?

A. "After thee shall arise another kingdom inferior to thee."

This, as history abundantly attests, proved to be the Medo-Persian kingdom; a power of great strength and glory, but not equal to the Chaldean dominion.

Q. What do the belly and sides of brass signify?

A. "Another third kingdom of brass, which shall bear rule over all the earth."

And just such a kingdom as that described was the Grecian empire, founded by Alexander the Great, established some three hundred and forty years before Christ, by the conquest of the Medo-Persians.

Q. What is intended by the legs of iron?

A. "The fourth kingdom shall be strong as iron;" and it shall break in pieces and bruise.

The Roman empire did, like the iron legs, break and bruise the civilized world for ages, and was the successor and conqueror of Greece.

Q. What is meant by the feet and toes of iron and clay?

A. "The kingdom shall be divided, but there shall be in it of the strength of the iron."

The Roman empire, after Constantine, was divided into the Eastern and Western empires; Rome and Constantinople being the two capitals.

The empire was afterwards broken into fragments, as it is at this day, consisting of a multitude of governments. And these have, from time to time, coalesced, but to be again sundered: the royal families have intermarried, to strengthen the union, only to be disappointed, and produce jealousies and heartburnings. Empires have been founded to re-unite all in one; but only to be resolved again into fragments. In this condition the Roman Empire remains, and is destined to remain, until the next kingdom shall rise to absorb the whole territory of all the empires of earth, and stand forever.

Q. What is signified by the stone cut out without hands?

A. "In the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed."

All these preceding kingdoms are to cease from the world.

Q. What does the action of the stone in smiting the image denote?

A. "It," the kingdom of God, "shall break in pieces and consume all these kingdoms; and it shall stand forever."

1. It seems from the foregoing, that the first blow from the stone falls on the feet and toes of the image. Now how can the spiritual theory, which assumes that the kingdom was set up by Christ at his first advent, be reconciled with this fact? The blow could not fall till the feet and toes existed; and they are the last extremity of the image: even the first division did not occur till more than three hundred years after Christ. It was not the legs of iron, but feet of iron and clay, where the blow fell. It is, therefore, in the future.

2. The destroying process, by which the image disappears, is not by absorption into the stone, but by being broken in pieces—ground to powder, and carried away as the wind carries away the chaff. How absurd, then, to talk of the stone's rolling, and rolling, till it becomes a mountain! Just as though, like the boy's snow-ball, it was to roll up into itself, the great image. No such process is intimated; but the reverse is declared. It is to consume these, and establish itself in the place they occupied. The Church never has done, nor does it now do, this; nor will it ever do it, till mortality is swallowed up of life. On the contrary, the empires of the world have ever either corrupted or persecuted the Church, and prevailed against it; and will do so till the judgment has set, and the Ancient of days comes.

3. This kingdom is to be *everlasting* in its duration. The Church, as now organized, will not stand forever. But the immortal and glorious kingdom of God will do so, and is, therefore, the subject of this prophecy; for nothing short of it will answer the terms of the prediction.

THE CONSTITUENTS OF A KINGDOM.

The constituents of the Chaldean kingdom were:

1. Nebuchadnezzar, the king.
2. Chaldea, the territory.
3. The Chaldeans, the subjects.
4. Babylon, the capital.
5. A system of laws for the government of the people.

The same order is true with respect to the kingdom of Israel.

1. God, afterwards David, hereafter Christ, the king.
2. Canaan the territory.
3. The house of Jacob, or twelve tribes of Israel, the subjects.
4. Jerusalem the capital.

5. The law of Moses or old covenant then; hereafter the new covenant which Christ is mediating for the government of the people. All these items are specifically promised in the restoration of the kingdom, as plainly as they are recorded to have been realized in the past.

The kingdom of God, and the kingdom of Israel, are identical.

The dominion of Nebuchadnezzar was over distant provinces and kingdoms, so that he was emphatically a king of kings. "Thou, O king, art a king of kings," said Daniel, to him. "The God of heaven hath given thee dominion and glory and a kingdom." His kingdom was constituted as above described or specified; but his dominion given him by the God of heaven, besides his kingdom was, "Wheresoever the children of men dwell, the beasts of the field, or the fowls of heaven, he hath given into thy hand, and made thee ruler over them all."

So with Christ: while the kingdom of David is his pro-

per patrimony, and hence his kingdom; His dominion shall be, "from sea to sea, and from the river unto the ends of the earth. All kings shall bow down before him, and all nations shall serve him." He, too, is King of kings and Lord of lords. Why should we then attach a different sense to the word kingdom, when referring to the kingdom of God, than we do to the kingdom of Babylon?

NEW TESTAMENT REFERENCES TO THE KINGDOM OF GOD.

The kingdom of God, is a phrase which, in the New Testament, signifies the personal dominion of Christ, over his redeemed and glorified saints, on the restored or renovated earth, and under the new covenant or law. And all the constituents of a kingdom already specified, will be found in it; and to it will be added his dominion, to the ends of the earth.

It does not signify the church, the gospel dispensation, the grace of God in the heart, nor heaven, where Christ is. There is a modified sense in which the church is called the kingdom, but not in the true and proper sense of the phrase.

The church is the kingdom of God in the same sense in which a nursery is an orchard; or the trees of a forest a house; or the stones of a quarry a monument; and in no other sense. The church is the nursery in which the elements of the kingdom are prepared; the forest in which the timber for the house grows; the quarry from which the materials for the monument are mined. Every Christian is a stone in the quarry separated from the mass, or ledge, and is being polished after the similitude of a palace. He is a tree of the nursery, selected to be taken up and transplanted in the orchard, permanently to abide. And it is in this limited sense Paul uses the term when he says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

We are translated from the power of darkness, as the stone by the blast is translated from the ledge; and now sustain a relationship to the kingdom of Christ, which that stone does to the temple of which, in due time, it is to be a constituent. It is no longer a part of the ledge, it is prospectively a part of the building.

John, (Rev. i. 9,) uses the phrase in a similar sense; and these two, as far as my memory serves me, are the only two texts in the New Testament where it is used in this partial sense. "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." John was in the kingdom, in the same prospective sense, of the stone taken out from the quarry for the purpose of polishing it for the palace.

THE KINGDOM OF GOD IS AT HAND.

I shall now proceed to notice the various texts where the term is used, and show that they do not teach that either the church, gospel age, grace in the heart or heaven itself, where Christ is, constitutes the kingdom of God. But, on the contrary they do refer to the personal and visible government of Christ on earth.

1. When Christ began his ministry, he said, "The time is fulfilled, the kingdom of God is at hand." Mark i. 15. John the Baptist taught the same thing. Matt. iii. 2. "The kingdom of heaven is at hand." These texts, it is urged, especially Mark i. 15, are explicit declarations that the kingdom of God was then at hand, so near at hand, that the time was fulfilled. True, it was. But it was the time for the coming of Messiah the prince, in his own person, as Daniel ix. 25, predicted. And in about seven years from that time, he was to come as king, according to Zechariah ix. 9. And in the appointed time, he did come thus, and

his kingdom was proclaimed in Jerusalem; and even in the temple of which he had taken possession, and which for the time he controlled. It was that kingdom, which was then most emphatically at hand. We have already seen that it was conditionally promised to the Jews, and that they, by refusing the conditions, lost it. See the argument on this subject, in a former chapter.

THE KINGDOM OF GOD AS SEEN BY THREE WITNESSES.

Christ promised his disciples, Luke ix. 27, saying, "But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God." This text is largely urged as a positive proof that the kingdom was established in the lifetime of the apostles. Some refer it to the day of Pentecost, and some to the destruction of Jerusalem.

But the text is so plain in the light of the context that it seems incredible that any one should stumble over its import. The evangelist, in verse twenty-eighth and onward, proceeds to tell when and how the Saviour fulfilled his promise. He says,

"And it came to pass, about an eight days after these sayings, he took Peter and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three

tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

1. Christ, the glorious King, in his glory was there.
2. Two glorified men were there in converse with Jesus, representatives of the glorious resurrected and immortal saints, the heirs of the kingdom.
3. The glory of heaven, and of the Father was revealed there on the earth.
4. The whole scene was on earth, not in heaven.
5. Three of those to whom the promise was made about eight days before, were the witnesses of this manifestation of the kingdom of God.
6. The Father invested him with authority, by commanding obedience to him, and owning him for his Son.

Such was the kingdom the three witnesses saw, and such all the saints will see when he comes to reward every man according to his works.

That Peter understood this transaction in this light is evident from his remarks, 2 Pet. i. 16-18. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." The kingdom of God has then been seen by mortals, and given certain knowledge to men in flesh that the promise of it is not a cunningly devised fable, but a demonstrated fact.

The sixteenth of Matthew, and ninth of Mark, are pro-

mises of the same vision, and the record of the fulfilment follows in each instance.

THE KINGDOM WITHIN YOU.

Luke xvii. 20, is a text very strongly insisted on by the supporters of the spiritual view, in favour of the kingdom being in the hearts of believers. We will therefore examine the text in connexion with the context. It should be borne in mind, that with the Jews, the word Messiah or Christ, was nearly synonymous with "Kingdom of God." The text reads thus: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you."

The Pharisees, not the disciples, wished to know when the Messiah should come to reign. He said the Messiah's coming as King, is not with great pomp and show, that men should say to each other, Lo, here! or, Lo, there! Behold, he is in your midst, or among you. This is the marginal reading, and is undoubtedly correct. Is it credible that he should tell the *Pharisees* that the kingdom of God was in their hearts? Who were they? The very men who soon after sought his life, and delivered him to the Romans.

But he turned and "said to his disciples, The days will come when ye shall desire to see one of the days of the Son of man, and shall not see it. And they shall say to you, See here! or, See there! Go not after them, nor follow them. For as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation." That generation did reject and crucify him; and he has gone away to return at the appointed period.

The saying of Paul, that "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost," is urged for the same purpose as the last-named passage, to prove that it is an inward, spiritual kingdom. The graces named are used as a synecdoche. Righteousness, peace, and joy, no more in themselves constitute a kingdom, over which God reigns, than do meat and drink. These graces are necessary qualifications for inheriting the kingdom of God; but particular kinds of meat and drink are not.

Righteousness, peace, and joy, therefore, the qualifications for entering, are used for *the kingdom of God* itself.

It is a singular circumstance that so many men of sense and learning should adhere to the system which compels them to erect those graces into a kingdom, over which God bears rule, while it is so obvious that they are used in this figurative sense. The text, therefore, does not prove that the kingdom of God is internal and spiritual. But it does prove that righteousness, and peace, and joy, in the Holy Ghost, will prepare us to enter and enjoy God's everlasting kingdom.

THE KINGDOM OF HEAVEN LIKE A GRAIN OF MUSTARD-SEED.

This text, Matt. xiii. 31, 32, is another stronghold of the spiritualizing interpreters. "The kingdom of heaven is like a grain of mustard-seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the fowls of the air come and lodge in the branches of it." This, it is said, represents the Church, which, from a small beginning, is to fill the world. Very well: but what is the seed sown in the earth, from which this great tree grows? Is it not Christ? In what nature did he spring up after he was planted in death? Was it not in a glorious and

immortal body? If so, will not all the branches be like the parent stock, partake of the same nature, and share the same glory? If this is so, that kingdom is to be an immortal and glorious reign of the Church with her Lord, rather than a mortal and corruptible state and dominion. And it will embrace the whole Church, of all ages, not a part, who chance to live at a particular time. All, in every age, who choose to do so, may secure an inheritance in that blessed state.

PARABLE OF THE LEAVEN.

This parable also was related to illustrate the kingdom of heaven. Matt. xiii. 33: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

How, or in what sense, is the kingdom of heaven like unto leaven?

This series of parables illustrates the kingdom of heaven in its various aspects.

1. The tares of the field. "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat," &c.

This parable is to illustrate the process adopted by heaven to establish a kingdom, or reign of heaven, on earth. First, all good was sowed here. Tares came in afterwards by the devil's agency; so that God's plan was perverted. But he next proposed, instead of going at once to work to pluck up the tares, to let both grow here till the end of the world, and then make the separation, and establish the wheat in permanent possession of the field, the kingdom of God. This parable, then, illustrates the mode of proceeding, in reference to the territory of the kingdom of God.

2. Next comes the parable of the mustard-seed sown in the earth, to illustrate from whence the kingdom of God is to obtain its members, viz., by the resurrection from the dead.

3. Then follows the parable of the leaven, to illustrate the process of fitting men for the kingdom of God, viz., the quickening Spirit which raised up Christ from the dead, and has animated the first germ of the mustard-shrub; it also pervades the entire body, all the branches, and will, like the leaven in three measures of meal, leaven and bring into one nature and one state, the whole body of Christ to his remotest branches. The entire number of subjects of the kingdom of God, will be immortalized by the quickening Spirit of the great King, and be like him. If we wish to be branches of the tree, we must be quickened and renewed by his Spirit.

But it is evident that the tree, of which Christ is the germ, can never be perfected till all the branches are there by the resurrection. The parable does not, therefore, teach that, because three measures of meal, into which the leaven is cast, are leavened, therefore all the meal in the world will be leavened, unless it can be shown that there are but three measures of meal in the world.

THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE.

In Matthew xi. 12, we are told that, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." In Luke xvi. 16, we read that "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

The manner in which the kingdom of God was preached,

was to proclaim, "The kingdom of God is at hand." But the kingdom suffereth violence, (*Biazetai*), is violently resisted, and the violent (*Biastai*) seize it as a wild beast seizes his prey. Christ offered them the kingdom of heaven, and they violently resisted it, and by force seized the King, and held on to the territory and government. The passage in Luke would be more plain and intelligible if the translators had been uniform in their translation of the two texts. "The kingdom of God is preached, and every man presseth into it." The word, rendered *presseth*, is the same word and the same form of the verb which they rendered, Matt. xi. 12, "*suffereth violence*," *Biazetai*. The passage would be literally rendered thus: Every man violently resisteth or presseth (*eis*) against it. The Greek preposition *eis* is rendered *against* in Matt. xviii. 15, "If thy brother sin *against* thee," &c.; and in Mark iii. 29, "Blasphemeth *against* the Holy Ghost." This rendering would harmonize the two texts, and show that the Saviour's meaning was, that those to whom the kingdom of God was preached and offered, violently refused to have it in his way, but determined to have it in their own way, at any sacrifice. It does not mean, what some religionists would make of it, that they are to make violent demonstrations of physical power, in order to obtain the kingdom of God in their hearts; for all that is necessary to obtain God's grace is, to be willing to receive it, and open the heart for its reception. The text has been greatly perverted.

I believe the foregoing passages are the principal ones relied upon to establish the spiritual construction of the kingdom of God; at least they are the most important texts of that class. There are other passages, relating to the same subject, which I shall notice in another connexion.

From the texts examined, and many others of the same character, we learn the correctness of the apostle's conclu-

sion: "This I say, brethren, that *flesh and blood cannot inherit the kingdom of God*; neither doth corruption inherit incorruption." With such a positive declaration by Divine authority, how do so many yet insist that flesh and blood, mortal and corruptible as it is, does inherit the kingdom of God, and has been enjoying it these eighteen hundred years? Which shall we believe—them, or the word of God? The physical qualification to enter the kingdom, is thus described: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

A spiritual body, in the sense of a body quickened by the Spirit, is an essential qualification for entering the kingdom of God. An introduction into the spirit world by death will not be sufficient; but death must be swallowed up in victory. The effect of original sin must be removed and the human body restored to its perfect state, rendered incorruptible to live forever. Such a body only can enjoy an everlasting kingdom.

CHAPTER XI.

THE MILLENIAL REIGN.

"The Millenium" is from the Latin *Mille*, a thousand, and is applied to the thousand years of Rev. xx. That the period here spoken of will be a period of very great glory on earth, is very generally believed by the Christian world; but in what it is to consist, it is not so fully agreed.

One class hold that it is to be ushered in by the conversion of the whole world to Christ, and therefore to consist in a state of universal peace and holiness, when Christ will reign spiritually in the hearts of all men—the period to end with the coming of Christ and the general judgment.

Another class look for the Millenium to be introduced by the second advent of Christ, and the resurrection of all the just who have ever lived; and that it is to consist in their reigning with Christ on earth for a thousand years. This class is again divided into two parts; the Millenarians, who hold that the Millenium will be a period of probation to mortals, during which, those who escape the destructions of the great battle of God Almighty, will have and accept the offers of salvation, and be converted. The Adventists, who hold that human probation will close with the end of the present age, or dispensation, and the personal advent of Christ; and he that is filthy will be filthy still, and he that is holy will be holy still. No moral change will come to men after Christ's advent.

The principle on which the spiritual reign of Christ is

based, is that of putting a spiritual construction on the scriptures. The adoption of the same principle in interpreting the predictions, relative to Christ's second advent and reign, which they themselves adopt, when interpreting the predictions which relate to his first advent and sufferings, would inevitably lead to an abandonment of their favourite theory of a spiritual reign. So also, if they would give the context in connexion with their favourite proof texts, in support of the theory of the world's conversion, they would come to almost any other conclusion than the one to which they do arrive on the subject.

We do not, therefore, war about words simply, when we discuss this question, but contend for a great and important principle of biblical interpretation. For if once we yield the principle of the literal construction of the word of God, we have no court of appeal to which our controversies may be carried; and hence are left upon a shoreless ocean, without compass, chart, or even rudder to shape our course. The import of the Bible, when once the spiritual or mystical principle is admitted, is to be determined, not by established rules and principles, but by the fancy or caprice of the interpreter for the time being. If that theory is adopted, there is an end to certainty on any point of doctrine. But receive the Bible as a literal book, a revelation from God, couched in plain language, like all other books, and all is established.

IS THE WORLD TO BE CONVERTED?

So a large part of the evangelical Protestant Church maintain; and in support of it, they urge a variety of scriptures, which we will now examine.

1. The second Psalm, eighth verse, is quoted. "Ask of me, and I shall give thee the heathen for thine inheritance,

and the uttermost parts of the earth for thy possession." This is regarded as a strong passage in support of the world's conversion. And so it would be, if it had no context. But such are its connexions, that it can never sustain the weight which rests upon it. How plain a case is here presented, taken in its connexion. The whole Psalm is designed to represent the determined hostility of the nations of the earth, and their rulers, against the Lord and his Christ; and the certain triumph of Christ over them. "Ask of me," said the Father, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Such destruction is entirely inconsistent with the idea of mercy in their conversion. It is too plain to require further comment. No one can mistake its import when once attention is directed to it. Destruction, not conversion, is the work there predicted.

2. The seventy-second Psalm has some passages which have been pressed into the service of the theory of the world's conversion; verses 10, 11, are especially depended upon, in support of the theory. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him."

If there were no promise of a personal and visible reign of Christ on earth, after he has caused his enemies to *lick the dust*, as is predicted verse 9, this would be more conclusive evidence on the subject. But the whole Psalm is a glowing prediction of the reign of Messiah, the son of David; and if the same laws of language are applied in its interpretation which are applied even by those who maintain the world's conversion, when expounding the twenty-second Psalm, the doctrine of the world's conversion would never be sought

here. For the Psalm most clearly teaches the conquest of the king's enemies, and then his glorious reign. But of course those who maintain the annihilation of the world at the time of Christ's advent, rather than its restitution, to be the eternal abode of Christ, and his saints, must find some way for the fulfilment of these predictions on earth before Christ comes, and earth's catastrophe transpires. Hence, this theory of a spiritual reign, achieved by the conversion of the world. But if the doctrine of the restitution of the earth, and Christ's eternal reign on it with his saints is admitted, all is plain. The saved nations in immortality will serve him. And this is unquestionably its meaning. For nations will exist in the regenerated state as well as in the present; and there will be kings who shall reign over them, or Christ would not be King of kings. All the orders and gradations of office will exist there as well as here. But Christ will be monarch of all, and all kings and nations will pay him homage, and offer gifts.

It is greatly to be deplored, that so many Christians should have become so perverted in their ideas of a future existence; by having drank in the idea of a purely spiritual or ethereal mode of being, in some undefined heaven,

"Beyond the bounds of time and space."

The idea of materiality and nationality, on the earth, to all eternity, is repugnant to all their ideas of futurity. And yet nothing is more plainly taught in the Bible, than this same doctrine.

THE NATIONS SHALL LEARN WAR NO MORE.

This is a favourite text in proof of the conversion of the world. Isaiah ii. Glowing have been the descriptions of that good time, and ardent the prayers which from childhood we

have been accustomed to hear, for its arrival. But whoever will read the chapter with care, must see that it can only be enjoyed when the Lord shall be the monarch. He it is who shall judge or bear rule among the nations and rebuke many people. The people whom he will rebuke are his enemies at his coming: these he will conquer and destroy, saving out of them the believing remnant, who shall constitute the nation in the restored state.

Zion will be the seat of empire from whence the law shall go forth. Jerusalem will be the city of the great King. Mount Moriah shall be exalted above all surrounding hills, and be the great centre of attraction as the place of worship, as in former days.

"And many people shall go, and say, Come ye, Let us go up to the mountain of the Lord, to the house of the God of Jacob." This is in accordance with Isaiah sixty-sixth, where we are told, that it shall come to pass that from one Sabbath to another, and from one new moon to another, all flesh shall come to worship before him. The same thing is predicted of the Israelites, in that state. The watchmen on Mount Ephraim are to cry, "Arise ye, and let us go up to Zion."

The interpretation put upon this passage by some writers, is, that it is only a prediction of what many people will say, and not what will actually take place. Let us see how this is.

"The word that Isaiah saw concerning Judah and Jerusalem." This is the subject of the chapter.

What did he see with regard to Jerusalem. That in the last days, in the close of time, the mountain of the Lord's house shall be established upon the tops of the mountains, &c. There will be a physical change in and lifting up or exaltation of, Mount Moriah. And all nations, the nations of them that are saved, shall flow unto it; come periodically to worship. So far, it is not what people shall say, but the word which the Lord has spoken. "It shall come to pass in

the last days." Why, then, shall not the remainder also come to pass? Why shall not many people invite one another to go up to the mountain of the Lord, to learn his way and laws? For it is from thence the word and law are to go forth. It is a plain prediction of what will come to pass, in a perfect state under the government of Messiah. The same difficulty exists here in the minds of some as in many other passages; the existence of nations to be governed in the new earth, and under the personal reign of Christ. Admit this principle and difficulties vanish.

"What did he see concerning Judah?" He saw why God had forsaken them. It is because they are "Replenished from the east, and are soothsayers, like the Philistines," &c.

He then proceeds to give a very vivid description of the Lord's coming, and the terror with which men will be struck in that day, and their vain attempts to hide from Omniscience, by going into the holes of the rocks, and the tops of the ragged rocks, for fear of the Lord, for the glory of his majesty, when he ariseth to shake terribly the earth.

The casting away of the idols is not, as is so often represented in platform speeches, because of the conversion of their worshippers; but they throw them away in their fear, and flight from the face, glory, and majesty of the Lord. The world's conversion is not, therefore, taught here; but the Lord's coming and reign are predicted.

DOCILITY OF THE BRUTE CREATION.

The 11th chapter of Isaiah is another passage frequently quoted in proof of the world's conversion. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down

together: and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the hole of the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

This is urged as a proof of the world's conversion. But how is it proved from this passage! The answer is, "The earth shall be full of the knowledge of the Lord." Very true. But will not the branch of David have smitten the earth with the rod of his mouth, and slain the wicked with the breath of his lips, before this good time comes? Will not nature have been changed, and inferior creatures restored, before that good time comes? All this is written and will be fulfilled; therefore, the earth shall be full of the knowledge of the Lord. To say that wolves, leopards, lions, &c., mean converted men, is preposterous. To say that their peacefulness and docility show that they are converted, is absurd. A converted man is a sheep, not a wolf, nor leopard. So that it should read, if that were its meaning, the sheep also shall dwell with the lamb, and the sheep shall lie down with the kid. But there is no principle of exegesis which has ever been put forth, or on which any critic would risk his reputation, which would lead to such an interpretation. It is purely a fanciful construction, given without thought. The chapter is a plain prediction of the restitution and personal reign of our Saviour on a restored earth. There can be no just reason assigned why the docility of the inferior creation, should not be understood in its most literal acceptation, as well as that the earth shall be full of the knowledge of the Lord; to which they are very willing to accord a literal import.

DOES THE NEW TESTAMENT TEACH THE WORLD'S CONVERSION?

It does not. If the command of Christ to his disciples, to go into all the world and preach the gospel to every creature, could, as some attempt to show, be construed into a promise that every creature would be converted by its instrumentality, then the work should have been done eighteen hundred years ago. If, because the command was then in existence, it did not accomplish the work, there is no reason for supposing it will ever be accomplished. But the very conditions specified, show that such a result was never anticipated. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

The declaration of Christ, sometimes urged in proof of the world's conversion, that "This gospel of the kingdom shall be preached in all the world for a witness to all nations," is still more fatal to the theory; for "Then shall the end come."

THE WHEAT AND TARES.

Christ has himself determined the question, in the parable of the tares of the field, Matt. xiii. To this parable he gave an interpretation; so that it is not left in a state of uncertainty as to its meaning. He said: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned, so shall it be at the end of this world. The Son of man

shall send his angels, and they shall gather out of his kingdom all things which offend and them which do iniquity, and cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father."

With such a parable, and explanation of all its terms, in language so plain, how is it possible for any one to mistake so widely the ultimate result of this dispensation, as to suppose the time will ever come before its close, when there will be nothing but wheat in the field? And yet there must be such a result if the world is ever converted.

Take also the 24th chapter of Matthew, the 13th of Mark, and 21st of Luke, all of which are of similar import, and begin with the days of Christ, and extend to his second coming; where do either of these historical predictions leave any place for the world's conversion prior to the coming of Christ? Nowhere. They are all filled up with wars, famines, pestilences, earthquakes, persecutions, abominations, wrath, tribulation, false christs, false prophets, fearful sights and great signs from heaven, until the sign of the Son of man shall appear in heaven. "And all the tribes of the earth shall mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." Is there any space left for universal holiness and peace before that day? None. "And for this reason, the theory of a spiritual coming of Christ at the destruction of Jerusalem, has been invented and attached to these chapters. But it will not answer; it cannot save the darling theory; for after all this, there is the *man of sin*, who is only to be consumed with the Spirit of the Lord's mouth, and destroyed by the brightness of his coming. 2 Thess. ii. There can be no universal holiness while the man of sin is here and reigns.

The little horn, also, in the vision of Daniel, 7th chapter, was seen to "Make war on the saints and prevail against

them until the Ancient of days came, and judgment was given to the saints of the most High." There is no such "Good time coming" before the Lord himself shall come.

PERILOUS TIMES IN THE LAST DAYS.

Paul not only taught the revelation of the man of sin, to continue until the Lord comes to consume and destroy him, but he also taught, that "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection," &c.; "having the form of godliness, but denying the power thereof: from such turn away."

How unlike the cheering pictures we are accustomed to have held up for our gaze at all great religious anniversaries! But one or the other must be incorrect. Which it is, it should not require much time to determine, by any one who means to adhere to the Bible as a final rule of faith.

The book of Revelation is equally explicit on this subject. It is a continuous scene of sin and sorrow, until the Son of man shall come. There is no Millenium foretold until he comes, conquers his foes, binds Satan, and the first resurrection takes place. Then follows the thousand years, or the Millennial reign of Christ and his saints.

THE TWO RESURRECTIONS.

The true Millenium of Scripture is taught only in the 20th chapter of Revelation. Other passages predict the same state, but not in the same form, nor do they give the specified period. This chapter is devoted to the subject in due form. In the present state, the devil goeth about as a roaring lion, seeking whom he may devour; and earnestly does

he desire to have the children of God, that he may sift them as wheat. He claims to be the monarch of this world, and that the right of disposing of all its kingdoms belongs to him. As he sees the day of Christ approach, both he and his emissaries will stir up all their wrath and power, to resist Christ and his claims to the dominion of the earth. Accordingly, we are told, Rev. xvi. 12-14, "That when the sixth angel had poured out his vial," &c., John in vision saw "Three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

These agencies are in the world at present to some extent; but are in the future to have a more full development. Real, living, intelligent, miracle-working demons, are now going forth, and will continue to go forth, to excite a spirit of bitter hostility to Christ and his cause; and as the time draws near for Christ to come, to stir up and excite the kings of the whole world to go up to Palestine to meet and resist him, and if possible to defeat his attempt to take the kingdom, as they did when he came at first.

David, in vision, saw and described the conflict in the 2d Psalm. So did Isaiah in the 63d chapter of his prophecy. But the most full and particular description is given, Rev. xix. 11-21. There Christ is symbolized as a warrior coming forth out of heaven, on a white horse, followed by the armies of heaven on white horses, clothed in fine linen, clean and white.

Against this host are gathered the kings of the earth and their armies, together with the beast, the Roman power, and his armies. All these wage a desperate war against him that sits on the white horse and against his army.

The result of the conflict will be the defeat of these allied powers. "And the beast was taken, and with him the false prophet which wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. And these both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sitteth on the horse, which sword proceedeth out of his mouth. And all the fowls were filled with their flesh." All this will, no doubt, be a literal transaction at the coming of Christ. And having conquered the kings and their armies, and given their flesh to be devoured by ravenous birds, and the beast and false prophet having been cast into the lake of fire, it will yet remain to dispose of the old serpent, the devil. And the next scene is opened with the disposition made of him.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

The import of these symbols is, that Satan would be excluded from the earth for a thousand years and have no control or influence over the human race. Next follows:—

THE CONDITION OF THE SAINTS. "And I saw thrones, and they sat upon them." This probably refers to the victors already described, the armies of heaven who followed the Redeemer in his conflict. "And judgment was given unto them." The judgment was given in their favour. The palm and crown awarded them.

These are all the saints, who will come with Christ, as

Jude says; "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds," &c. So likewise the Psalmist, Psalm cxlix., says, "This honour have all his saints." The scene next opened was, the resurrection of the martyrs.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

There can be no good reason assigned why this first resurrection will not be literal. True, the common and popular opinion is that there will be a "general resurrection at the last day." But the Bible gives no countenance to such a doctrine. It on the other hand teaches, that there will be a resurrection of the just and of the unjust. The text mostly relied on to prove a general resurrection, is John v. 28, 29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

The question turns on the import of the word *hour*; the *hour* is coming. It evidently means, period, as it does in the twenty-fifth verse. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This either refers to those whom he literally raised from the dead while here on earth, or to those dead in sin, who were made spiritually alive; probably

the former. But in either case, the word means a *period* of time, not a definite point.

Were a speaker to address an audience and say, "My hearers, the hour is coming when you will all die." No one would understand him as predicting the death of each and every individual in one specific hour's time. But they would understand him to mean, that each of them would have a dying hour.

Thus our Saviour taught that each individual in the graves will have a resurrection hour. "But they that have done good to the resurrection of life," which will be at Christ's coming. "And they that have done evil, unto the resurrection of damnation," which will be at the end of the thousand years.

Christ, therefore, said nothing which can be justly construed to mean that all, good and bad, will be raised in one and the same moment, or even specific hour. On the contrary, he distinctly gives the two resurrections, the resurrection of life, the resurrection of damnation.

He intimates the same doctrine in the sixth chapter of John, "That of all which he hath given me I should lose nothing, but should raise it up again at the last day." "Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Why this special promise on certain conditions, if all will be raised up at the last day, irrespective of those conditions?

Again, our Saviour said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, (or out from among the dead,) neither marry nor are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection." All these scriptures give a precedence to the righteous in the resurrection, over the wicked. The resurrection belongs emphatically to the saints.

Paul speaks in a manner to convey a similar impression; "If by any means I might attain unto the resurrection of the dead." Phil. iii. 11.

If there were but one resurrection, and that general, belonging alike to the good and bad, why this labour and endurance to attain it? It would come, under any circumstances. Such also was the faith of the Jews; "that there shall be a resurrection of the dead, both of the just and of the unjust." Acts xxiv. 15.

Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Professor Bush speaks as follows of this text, and gives its literal exposition.

"And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt," the same that "is suggested, as he says, by some Jewish schools, and is undoubtedly very ancient." Aben Ben Ezra renders it, "Those who shall awake, shall be (appointed) to everlasting life, but those who awake not, shall be (doomed) to shame and everlasting contempt." The words of Gaon himself, are, that "this is the resuscitation of the dead in Israel, whose lot is to eternal life, and those who shall not awake, are the forsakers of Jehovah." Anastasis p. 134. Adv. Shield. p. 331.

This gives us a clear idea of the import of the text, and the Jewish understanding of its import. The two resurrections are constantly kept before us, in whatever text we examine.

And this is the import also of Paul's remarks, 1 Cor. xv. 22-26. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the

kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Then, according to this passage, at Christ's coming, they that are his are to have a resurrection. Then he is to reign; for how long Paul does not say; but John does: a thousand years. At the end of that time, Christ will put down all rule, all authority, and all power, and deliver up to the Father a subject universe. This is the great object for which Christ, the Son of God, and Son of the Virgin, who said, my Father is greater than I, was invested with all the fulness of the Godhead bodily: and the object for which all things were delivered to him of his Father. But it seems from this text, that the time will come, when this work being accomplished, the whole will be resigned to the Father; and the Son will himself become *subject* to him. Not that the reign of Christ as the Son of God, and the Son of David, will ever cease: it never will. For he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

"And the last enemy that shall be destroyed," or more properly, *vanquished*, "is death." That will be accomplished by raising "*the rest of the dead*," and casting death and hades into the lake of fire.

There will, then, be two resurrections of the dead, a thousand years apart; the first of the righteous, the last of the wicked.

The loosing of Satan is also to take place at the end of the thousand years. And after he is loosed he is to go out and deceive the nations, who are in the four quarters of the earth, Gog and Magog. Not in the sense in which he deceives sinners in this state; but as he will deceive the nations, just before the coming of Christ, and induce them to go up to Jerusalem to battle against the Son of God when he

shall come to take the kingdom. Once more, when all his subjects who ever lived on earth, shall be raised from the dead, and overspread the earth, he will go forth and pretend that he can conquer Christ, and his saints; and gather Gog and Magog, *all the raised wicked*, around the camp of the saints, and the beloved city. But they will fight no battle: when gathered there, "Fire came down from God out of heaven and devoured them. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever." The verb, "shall be tormented," being in the third person plural, requires the plural pronoun for its nominative. Hence it is, I have inserted it. So the beast, false prophet, and devil, are all of them to be tormented eternally. The beast and false prophet have already been in the lake of fire a thousand years, when the devil is cast there. And the same fate awaits death and hell, or hades, and all who are not written in the book of life.

THE ORDER OF THE JUDGMENT.

It is the prevailing sentiment that there is to be a general judgment or trial of the human race, after the general resurrection. I shall endeavour to prove that the general judgment or trial of the human race will precede the coming of Christ, and the resurrection of the just, and will therefore be held on the dead before they are raised.

The fact that the general judgment is introduced after the millenium, in the twentieth chapter of Revelation, is no proof that it will take place after the millenium. The apocalypse is filled with distinct views or trains of events covering the same periods of time. First, we have the seven seals. Secondly, the seven trumpets. Thirdly, the dragon and beast. Fourthly, the seven vials, &c. All these go over

the same periods of time, at least in part, and all of them close with the day of God. So with the events of that day. First, we have the great battle. Secondly, the two resurrections, and millenial reign. Thirdly, the judgment of the human race. The judgment is the last described; but it does not follow that all its events are to take place after the events of the other line are complete.

But my *first* argument is, that the resurrection is itself an executive proceeding, and the process by which the righteous and the wicked will be finally separated. At the coming of Christ, we are told, two will be in one bed; one shall be taken and the other left. Two *shall* be in the field; one shall be taken and the other left. This relates to the living. Concerning the dead it is said, "And the dead in Christ shall rise first, and we which are alive and remain shall be caught up with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." The separation of the dead is evidently accomplished, and there can be no more commingling. The passage in 1 Cor. xv. already considered, teaches that fact with the same explicitness. "They that are Christ's at his coming."

Secondly, The description of the judgment, in Rev. xx. 11, 12, declares, that it is on the DEAD. "And I saw the *dead*, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the *dead* were judged out of those things which were written in the books according to their works." The *dead*, not after they were raised, but while *dead*, stood before God, and the *dead* were judged.

Then follows the executive proceeding. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged," or judgment was executed on them, "every man according to their works."

The word judge, is used in three distinct senses.

1. To try a case according to law and evidence. In this sense the twelfth verse uses the term.

2. To execute judgment. "And the nation to whom they shall be in bondage will I judge."

3. To govern or rule. "Shall sit on twelve thrones, judging the twelve tribes of Israel."

God the Father is represented as the presiding judge in the great assize. Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The Ancient of days, God the Father, presides here. This is shown in verses 13, 14: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom," &c. The Son of man and the Ancient of days are distinctly recognised, the one presiding in the judgment, and investing the other with executive and royal power.

Christ himself declared this to be his prerogative: "As the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v.

"Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all,' " &c. Jude. Therefore "We must all appear before the judgment seat of Christ, that every one may receive the things in the body according to that he hath done, whether good or bad." 2 Cor. v. 10. I leave out the supplied words, in this text, and leave it as it is in the original. Christ's throne or judgment seat, is the executive throne.

"Then shall he reward every man according to his works." "My reward is with me to give every man according as his work shall be." Thus, the entire representation of Christ, in this capacity of Judge of quick and dead, is that of the executor of judgment. While in the judicial proceeding, "We must every one give an account of ourselves to God." "God will bring every work into judgment." "The dead small and great stood before God."

Again, to place the executive proceeding before the judicial, is preposterous and absurd. But the resurrection is an executive proceeding; and therefore must follow the judicial act.

The twenty-fifth chapter of Matthew, is strongly urged as a proof that all will be raised, and judged at one time. To this I reply, that it only presents an executive proceeding, the execution of judgment on all the human race. We have already seen that the scriptural representations of the process by which the righteous and wicked will be separated, is by the resurrection of the just. And to each party Christ will then announce their final doom. So that when the wicked are raised from the dead at the end of a thousand years, it will only be, that they may receive in body according as their works shall be.

It is not necessary that a capital sentence should be instantaneously executed. The time of execution may be determined according to the will of the authority or government.

Not so, however, with the righteous: when the verdict of acquittal is pronounced, the law has no further claims on them, and justice demands their release from custody.

"An objection is raised, in reference to the resurrection of the wicked out of the new earth, at the end of the thousand years. For say the objectors, the text says, The sea gave up the dead which were in it; whereas, Rev. xxi. 1, says, "There was no more sea," in the new earth.

The objection grows out of a misapprehension of the import of that text. John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and the sea was no more." The present heavens, the present earth, and the present sea, are all to give place to a new world. But the restitution will as much require a sea, as it will heavens and earth; for there was a sea in the original earth. It is probable that the sea will be as it was originally, enclosed in the earth. We are told that then it was shut up and enclosed with bars and gates; and that in the flood, the fountains of the great deep were broken up. "The waters were gathered together into one place, and the dry land appeared." The meaning, therefore, evidently is this; that the present heavens, earth and sea, all passed away to give place to a new world.

MILLENIAL PROBATION CONSIDERED.

Will the millenium be a period of probation to men in their mortal state? Or will probation, and the conversion of sinners come to an end, at, or before, the second advent of Christ? I shall endeavour to show that the latter is true.

1. Our Saviour said, Matthew thirteenth,—“So shall it be at the end of this world;” (age or dispensation,) “The Son of man shall send forth his angels, and they shall gather

out of his kingdom (the kosmos or earth,) all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” This is certainly a clear riddance of the wicked out of the earth, the great field where they grow with the wheat. “All things which offend, and them which do iniquity.”

Matt. xvi. 27. “For the Son of man shall come in the glory of his Father, with his angels; then shall he reward every man according to his works.” Will he leave a part of men without their reward! He must, if a part are left here to be converted, during the millenium. Matt. xxv. 31–46. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats,” &c.

What nations will be excepted in this great separating process? None. “Before him shall be gathered all nations.”

The same doctrine is taught Luke xiii. 24–30. “When once the master of the house is risen up, and hath shut to the door, and ye (Jews) begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, I know you not whence ye are.” This is decisive, so far as the Jews are concerned. They will seek to enter in, and shall not be able.

Romans ii. 6–16, teaches the same fact; and it is to take place in the day when God judges the secrets of men by Christ Jesus. “Who will render to every man according to his deeds; To them who by patient continuance in well-doing, seek for glory,” &c. “eternal life. To them who are contentious, and obey not the truth,” &c., “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil: to the Jew first, and also to the Gentile; for

there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." This will embrace all mankind, Jew and Gentile, even to every soul of man.

We next turn to second Thess. i. 7-10, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."

This will embrace all heathen who do not know God, and all Jews who do not obey the gospel of our Lord Jesus Christ. There is no place for the conversion of either class, after our Lord Jesus Christ comes in flaming fire. To the same effect are all the passages in the apocalypse which relate to the end. Rev. xi. 15, "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

"We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." This will certainly give to all their final doom.

THE NEW TESTAMENT THE KEY TO THE OLD TESTAMENT.

The New Testament clearly teaches that the final destiny of all men will be determined at the coming of Christ. It specifies Jews, those who know not God and are therefore pagans; it speaks of all nations, and every soul of man. It can be no more definite or explicit. And it is a singular fact that Millenarians are compelled to go exclusively to the Old Testament, for proof in support of a probationary state, during the millenium; and endeavour to support that doctrine, in the face of the positive teachings of the New Testament to the contrary. For the teachings of the Saviour are not ambiguous on that subject; neither are those of his apostles. The New Testament is certainly the exponent of the Old. Hence we are to read the Old in the light of the New. If this doctrine of the conversion of Jews and heathen after the second Advent of Christ, is true, it is surprising that a subject of so great magnitude, never called forth one intimation from either Christ or one of his apostles; but on the contrary they plainly taught the reverse!

But it is said, there are two texts in the New Testament which teach the doctrine. Acts xv. 13-17, and Rom. xi. 25, 26.

These texts we will now examine. The first named text, Acts xv., is in the address of James, before the apostolic council at Jerusalem. "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Here we have the object of God in visiting the Gentiles, not that all of them would be converted, but that he might take out of them a people for his name. This, says James, is in perfect accordance with what the prophet has foretold. His words are, "And to this agree the words of the prophet; as it is

written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The construction given to this passage by the Millenarians, is, that after God has taken out of the Gentiles a people for his name, that then he will return and build again the tabernacle of David, &c. There is evidently a misapprehension of the text. The text quoted from Amos, ix. 11, 12, according to James is a prediction of what had taken place, as Simon had just related; not something to take place in future ages. The tabernacle of David had been built again. By the tabernacle of David is evidently meant his royal house or family. That the house in which he lived will be built again, is not to be supposed. But the Lord promised David to build him a house or family, like the great men of the earth, and that his house should be established forever. 2 Sam. vii. 25-29.

That house or family had fallen into ruin from the days of Zedekiah to the birth of Christ: there was no heir to the throne between the two. In the birth of Christ that house or tabernacle of David was built again. The result of this was, the gospel was preached to the Gentiles, and some of them have received it.

The text in Amos reads as follows, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Notwithstanding the Jewish nationality is broken up, and the people scattered, God will never lose

sight of a single one of the family. Wherever they are he keeps their genealogy.

"All the sinners of my people shall die by the sword, which say, The evil shall not overtake us, nor prevent us." So they have been rejected and given up to the Romans to be cast out and destroyed. The believing Jews, who received Christ were exempted from that ruin.

"In that day" (or period of time,) "will I raise up the tabernacle of David which is fallen, and will close up the breaches thereof; and I will raise up the ruins, and I will build it as in the days of old: That they, (the house of David,) may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord, who doeth this."

Christ possesses the remnant of Edom, and the remnant of all the Gentiles, nations, or heathen, who have sought the Lord, and acknowledged Christ as the Messiah. It is by gathering believers from among the gentiles, that he takes out of them a people which are called by his name, *Christians*.

After this work of securing this remnant, which is to be done in this dispensation, "The days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." The glorious restitution of the earth from the curse will take place.

"And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, saith the Lord thy God."

All this is in the restitution and after their resurrection, and hence, in an immortal state, instead of a state of probation. There is no intimation here of the conversion of either Jew or Gentile, after the advent of Christ; but there is a

promise of the conversion of Gentiles in this age, and of Israel's restoration after the regeneration. Then the twelve apostles will have their twelve thrones, and judge the twelve tribes of Israel.

ALL ISRAEL SAVED.

The other New Testament text quoted in support of millennial probation, Romans xi. 25, 26, has already been noticed, but demands another illustration in this connexion.

We have already shown that Paul has affirmed that God had not cast away his people, the believing Israelites; and that they in all ages had constituted his people, and not the nation at large; that while the nation as such had, for their treatment of Christ, been judicially blinded, the election had not been blinded; and that this election, will in the resurrection, be constituted the nation. Until that time, or until the times of the Gentiles is full, the blindness remains on the nation, the veil only being taken away, when they individually turn to the Lord. When that period is full, "All Israel," the remnant according to the election of grace, of all the tribes, and of all ages, "Shall be saved," brought forth from the dead to immortal life, to the restored nationality, and the eternal inheritance of the land of Canaan.

"As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sin." This is a quotation from Isaiah lix. 20, 21. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Christ is now in the Mount Zion above, the city of the living God, the heavenly Jerusalem; from thence he is to come to Zion on the earth, the place of David's throne, and where he will reign forever. He will therefore both come out of Zion, and come to Zion.

But he will come "To them that turn from transgression in Jacob." Every pious Israelite will share in the fulfilment of this promise, irrespective of the age or country in which he lived.

The language of Paul differs somewhat from the passage in Isaiah; he says, "And shall turn away ungodliness from Jacob." All the depravity of human nature will be eradicated, and the saved be restored to God's perfect image. All the national sins will have been forgiven, for which that nation have been excluded from the land of promise; and therefore the nationality may be restored in the land. Isa. xl. 1, 2, says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." The nation, when restored, it must be kept in mind, is to be constituted of those only, who have turned "from transgression in Jacob."

"For this is my covenant unto them, when I shall take away their sins." This refers to the same thing as Isaiah xl. just quoted, their national sins. Isaiah gives God's covenant more fully, and shows that it will consist in an entire conformity of the whole family, to God's image, such as can only be attained in the resurrection. "My Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever."

This promise belonged to those Jewish saints who lived in that age and first heard the words from Isaiah's mouth, and enjoyed the favour of God. How can it be otherwise. God made the promise to them that the "Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Some Jews then believed the promise, and turned

from transgression to secure the blessing. Will they not have it? Some in the next generation did the same, and so on in each succeeding age; it was, then, their seed and their seed's seed. Will not the promised good belong to all these generations, to such of them as turned from transgression? It certainly must.

No restoration of a generation in the future, can fulfil the promise to those who have lived and died in the faith. The promises of God to men are subjects of faith and hope, and motives to obedience and a holy life; and hence must be personal, to those to whom they are addressed. This covenant is to continue in force from the time the Redeemer comes to Zion, and it is established, from that time forth for ever.

This text, therefore, Romans xi. 25-27, like all the others bearing on the subject of a future return of Israel, can only have its accomplishment in the resurrection, at the second advent of our Saviour. We are therefore forced to the conclusion, that the New Testament at least, does not teach the doctrine of a millennial probation, or of any conversion of sinners after the coming of Christ the second time. All after that is a state of retribution whether to Jews or Gentiles. He that is filthy will be filthy still, and he that is holy will be holy still.

THE OLD TESTAMENT ON MILLENNIAL PROBATION.

Is the principle laid down in the foregoing remarks correct? Is the New Testament the expositor of, and key to the Old Testament? If so, the argument is at an end. But still there are those who, although they acknowledge the correctness of the principle, are not satisfied with its application to the case in hand. For, say they, there are passages in the Old Testament, which we cannot understand, otherwise than

as teaching a state of probation, after the second advent of Christ. Such persons require these texts to be explained in accordance with the principle here adopted, before they yield the point. To remove as far as may be, the difficulties from such minds, we will examine some of the strongest of those texts. Part of them have already been noticed, and will only require a reference to what has already been said on them. Isa. lix. 20, 21, is among that number. We will therefore begin with Isaiah lx. Zion or Jerusalem is here personified and addressed. The subject is a continuation of the fifty-ninth chapter; only that is addressed to the people, this to the place. Hence, when the Redeemer comes to Zion, and makes his new covenant with his people, the glory of the Lord will rise on Zion. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." From this and many other texts, it would seem that Christ will first come to Jerusalem on his return to earth; and that it will be the great centre to which he will bring all his saints. Thus we read, Jeremiah iii. 17, 18. Jerusalem shall be called the "throne of the Lord and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem. And at that time the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land I have given for an inheritance to your fathers." So that even before the whole earth shall be filled with God's glory, or the dissolution takes place, Zion will be illuminated with the glory of the Lord, and the nations be gathered there.

Verse 4. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall

come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall cover thee."

Such will be the multitude of saints, gathered from sea and land, Jews and Gentiles, that Zion, the mother or metropolis of all nations, will not be sufficiently large to give them all a place. But she will be extended far beyond the old limits, until there shall be ample accommodations for the whole family. "The abundance of the sea shall be converted or turned to thee." Thus also David said; Psalm lxxviii. 22, "I will bring my people again from the depths of the sea." Also Jeremiah xvi. 16, "I will send for many fishers, and they shall fish them." Revelation xx. 13, "The sea gave up the dead which were in it." It is thus that the sea will contribute to the glory of Zion.

Verses 6-9. All these verses are descriptive of the continual intercourse of all nations with Jerusalem, not alone during the millenium, but forever. All the described wealth and glory will be brought to Zion, to the Lord her God, because he has glorified her. With regard to the flocks of Kedar, and the rams of Nebaioth, which shall come up with acceptance on God's altar, there is no reason which can be assigned, why it will be inconsistent for immortal saints in the millennial reign to offer them, and even to all eternity, which will not bear with equal weight against their being offered again by men in the flesh, and in a state of mortality. It is just as incongruous for bloody sacrifices to be re-established by mortal as by immortal saints. But I understand the terms, *flocks of Kedar* and *rams of Nebaioth* to be a substitution for the sacrifices of praise which the saints will offer to God. The camels, dromedaries, swift beasts, and ships of Tarshish, the former means of communication, locomotion, transfer, and

conveyance of passengers and merchandise, to be a substitution for such means of accomplishing the same ends, as will be in use in the new earth. If it is the same thing as of old, why, with that we shall be satisfied; if by other means, it will all be such as God shall please to ordain and institute.

Verse 10. "The sons of the strangers shall build up thy walls, and their kings shall minister unto thee." By strangers, in Hebrew phraseology, is meant, all Gentiles resident among Israel. That there will be Gentiles who prefer to live in the holy land, and serve the holy city, as their chief joy, rather than have inheritance in any other place, it is not unreasonable to suppose. Under the old covenant, there was provision made for the stranger, as well as for those who were Israelites born; why, then, will there not be such provision made under the new covenant? All kings of the earth will minister to the glory of the great metropolis of the empire, and be delighted with the abundance of her glory.

Verse 11. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." This is so nearly the identical description given of the New Jerusalem, Revelation xxi. 25, 26, that we can come to no other conclusion than that the two chapters describe the same state and place. "And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it." There will be no night in the holy city, for the reason that the glory of God will lighten it, instead of the sun. But this is not saying that day and night in the new earth will not exist. On the contrary it is said, Isaiah xxx. 26, that "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days."

Verse 12. "For the nation and kingdom that will not

serve thee shall perish; yea those nations shall be utterly wasted." All the nations of the earth, as they now exist, will, if they refuse allegiance to Christ, and to come under his empire, be destroyed. He will suffer no rivalry under his dominion.

Verse 13. "The glory of Lebanon shall come unto thee." The glory of Lebanon is her cedars, firs, and pines; all these will adorn the holy city, and beautify the place or city of his sanctuary.

Verse 14. "The sons of them that afflicted thee," saints from Chaldea, Assyria, Egypt, and Rome, "shall come bending unto thee," admiring her glory and submitting to her sovereignty, when she shall be again the city of the great King. "They shall call thee, The city of the Lord, the Zion of the Holy One of Israel."

Verse 15. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." All the generations of the past will eternally rejoice in her glory.

Verse 16. "Thou shalt also suck the milk of the Gentiles, and suck the breasts of kings." To suck milk and suck the breast, is the act of drawing nutrition from these sources, the same as infancy draws nourishment from the mother's breast.

Verse 17. "For brass I will bring gold," &c., denotes a great increase of wealth above all that Jerusalem ever before knew or enjoyed, even in the days of Solomon. Both the city and its streets are to be of gold, like clear glass.

Verse 18. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." It will be a state of perfect and everlasting peace.

Verse 19. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God, thy glory." This is the same glorious state and city described Revelation twenty-first.

Verse 20. "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." This is most assuredly a description not alone of the millennial, but of the everlasting state. There will be no mixture of good and evil; but "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified." The fulfilment of this will accomplish the promise to Abraham and his seed. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." This promise which was made so long ago, has not been forgotten.

Verse 22. "A little one," (Abraham,) shall become a thousand, and a small one (Jacob) a strong nation. I, the Lord, will hasten it in his time." "And I will make of thee a great nation," said the Lord to Abram. Gen. xii. 2.

There is nothing, then, of conversion of sinners after the second advent, to be found in Isaiah, sixtieth chapter; but there is found the glory of Zion, to all eternity.

The same glowing descriptions of Zion and her children mark much of the book of Isaiah, and they are to be interpreted as the chapter just examined.

THE NEW HEAVENS AND EARTH.

The sixty-fifth of Isaiah, from verse seventeenth, has been regarded as a prediction of the millennial state; and from the latter part of the chapter especially, a state of mortality, and hence of probation, has been argued.

Verses 17-19. "For behold, I create new heavens, and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing,

and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying." This is identical with Rev. xxi. 1-4. This was a promise made to Isaiah, and that, a vision of its accomplishment shown to John. In both descriptions the former state is forgotten, and all sorrow in the holy city forever ceases.

All the references to a new heavens and earth, found in the New Testament, are based upon this passage in Isaiah. "We, according to his promise," says Peter, 2d epistle, third chapter, "look for a new heavens and a new earth, wherein dwelleth righteousness." This same apostle says, Acts iii. 20-21. "And he shall send Jesus Christ, whom the heavens must receive until the times of restitution," &c. The state described does therefore belong to the new heavens and earth; and hence, if it is a millennial state, the restitution certainly precedes the millenium.

Verse 20. "There shall be no more thence an infant of days, nor an old man who hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed."

It is argued by Millenarians, that as a child shall die a hundred years old, there must be mortality; both births and deaths, and therefore probation. To this I reply—

1. There can be no births there, for there shall be no more thence (or from that time,) an infant of days. As long as there are births, there will be infants of days. There can then be no births there.

2. There will be no old men whose days are not full. But as long as there are births there will be progressive age, and men whose days are not full. Hence there can be no births in the new earth. The days of all will be full, whether their time in this world had been long or short. The child who died in youngest infancy, when he awakes in the

resurrection, will be as mature as if he had lived a hundred years. The sinner, although he had lived a hundred years on earth, will in that state be accursed.

This is all there is in the chapter to give countenance to the idea of millennial probation; and this certainly affords it no support.

As to the manual labour and enjoyment of the results of it, it is all ascribed to the new earth state, and may as well be applied to immortal as to mortal beings there. As has been several times remarked, the scriptures are full of the descriptions of the agricultural and horticultural labours of that state, as well as the mechanic arts, and the existence and docility of the brute creation, and all will undoubtedly be realized and enjoyed by the saints of God. Men will not be made immortal to be drones, nor will they be glorified to become stoics, perfectly indifferent to all beauty and luxury.

ALL NATIONS AND TONGUES GATHERED TO SEE GOD'S GLORY.

Isaiah lxvi. 18-21. "It shall come, that I will gather all nations and tongues, and they shall come and see my glory."

This is to transpire after the great and final conflict between Christ and his enemies. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their thoughts and their works."

This destruction will be in the great battle between Christ

and his enemies, described in the 63d chapter. "Who is this that cometh from Edom?" &c. After it is accomplished and Christ has set up his throne in Jerusalem, and that place is called "the throne of the Lord," as is predicted Jeremiah iii. 17, "All the nations," as it is there written, "shall be gathered to it, to the name of the Lord to Jerusalem. Neither shall they walk any more after the imagination of their evil hearts." It is not likely that every individual saint of all nations is included in that promise, but a representation of all nations. The same as in days of old, when the great feasts were held at Jerusalem, and the nation went up, there was a representation of all the tribes, but some remained at home with the domestic affairs. So it will be in the restored kingdom.

Verse 18. "It shall come to pass, that I will gather all nations and tongues; and they shall come and see my glory." The glory of God as we have seen in Isai. lx., is to be seen on Zion, and to be the light of that city; so that there shall be no night there. Gentiles are to come to her light, and kings to the brightness of her rising. In Rev. xxi., we also read, that the nations of them that are saved shall walk in the light of the city, and the kings of the earth do bring their glory and honour into it. This promise is to the same effect.

Verse 19. "And I will set a sign among them, and will send those that escape of them unto the nations," &c.

The word *sign* should rather be rendered as in Ps. lxxiv. 4, ensign. The root of Jesse is promised, Isai. xi. 10, to be set up as an ensign of the people: to it shall the Gentiles or nations seek. And again, verse 12, of the same chapter: "And he shall set up an ensign for the nations."

"*Those of them that escape.*" This has reference to Gentile saints who will escape the destruction of the great battle, and who will be saved.

They are to be sent to the nations from whence they came, for all nations and tongues are to be gathered to see his glory; but not all the individuals of all nations at first; for, were this the case, there would be none left behind to whom they shall be sent. We are not to suppose that saints in distant places will intuitively know of God's glory which he will reveal in the metropolis of his empire. Hence, a part of the saints of all nations will first be brought there to see it, and they will go forth to bring all their brethren there to see it also. A sight of such glory will be overwhelming even to the mind of an immortal saint. After such a sight they must be deeply anxious that all who remain in distant lands should hear the tidings of that glory, and will hasten, under the Divine order, to bear the news, and bring the other saints to see it for themselves.

"Bring your brethren for an offering." This may mean the Jewish saints, of whom some yet remain in distant lands among the gentiles. But I am more inclined to regard it as applying to all gentile saints.

"Upon horses and mules," &c., to "Jerusalem." All modes of conveyance then in use.

"And I will take of them for priests and for Levites, saith the Lord."

The Lord will, out of these saints who are thus brought to Jerusalem, to be presented as an offering, make a selection of a certain number to minister before him, as did the priests and Levites of old. Or it may be that the Lord will institute a priesthood among all nations, to perform religious service, and make his selection from the saints of each nation, and appoint them to the offices of priests and Levites. And thus we read, Revelation v. 9, 10: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and

people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth."

Is not this the same state of things described in the passage under consideration? All kindreds, tongues and nations. All will not be kings; some will be appointed to that office. All will not be priests; some will be appointed to that office. All will not be judges; some will be appointed to that office; as the twelve apostles. Matthew xix. 28. But all will reign on the earth, *i.e.* enjoy the blessings of the kingdom.

That the house of Levi will fill the priesthood in Israel, as in former days, is as certain as that the house of David will fill the throne of Israel. Both are established on the same basis, the promise of God; as we shall see hereafter. Why should the idea of a specific priesthood, to all eternity, be repugnant to our minds?

THE ETERNAL PERIODICAL GATHERINGS.

The gathering of all nations to Jerusalem to see God's glory, will not be for once only, but as long as the new heavens and the new earth remain before the Lord, there will be periodical assemblages of all flesh.

"For as the new heavens and the new earth which I will make shall remain before me, so shall your seed and your name remain." This is addressed to Israel.

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." This embraces the saved of all nations, and is so plain as to need no explanation.

"And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring, (or execration,) to all flesh." Such will be the doom of the finally impenitent.

These are my views of this important passage. That there are difficulties in the way of this explanation, is not denied. But there are fewer in this view than in any other which I have seen. The most rigidly literal construction which can be given it, cannot make out of it a promise of the conversion of either Jews or Gentiles after the second coming of Christ. And as the uniform testimony of Christ and his apostles forbids such an idea, we are not at liberty to put a construction on the text, which the literal language of the passage does not absolutely demand.

THE NEW COVENANT.

The 31st chapter of Jeremiah has already been in part considered, with the promise of further consideration in connexion with the subject of the millenium. The new covenant promised, verses 31—34, is another argument used in support of the millenarian theory of a return and conversion of Israel.

A covenant is a contract between two parties. The old covenant was a contract between God and the Jews, by which he agreed to give them certain blessings on certain specified conditions, and to perpetuate those blessings while they complied with the conditions, and to take them away when they ceased to comply, while they on their part agreed to observe those conditions, and to submit to the curses if they ceased to observe the terms of the covenant.

That covenant was made with them at Mount Sinai, and consisted of the law given by Moses, embracing a system of civil, political, judicial, and ecclesiastical polity. This was mediated by Moses, and is recorded in Exodus, Leviticus, Numbers, and Deuteronomy. It was under this covenant the Jews went in to possess the land of promise. How they fulfilled it, the passage under consideration will tell us.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord."

The old covenant was broken by them, and hence, its blessings forfeited. Both the land and government have been taken from them, and their nationality suspended.

THE NATURE OF THE NEW COVENANT.

The old covenant was written on stone and in a book; the new covenant will be put within them; it will be incorporated into their very being.

"But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people."

Such a covenant can only be made by delivering them from death and all the ruins of the fall. And in order to its accomplishment, Israel and Judah will as truly be delivered from the grave as in olden time they were delivered from Egyptian bondage.

The new covenant will put them in possession of the promised land, restored to Eden beauty, and in the everlasting kingdom of God. It will be as truly the law or contract under which they will hold and enjoy the kingdom for ever, as the old covenant was the last under which they formerly held the land and kingdom during their obedience.

It is not a covenant implying the conversion of the whole world, so that none of the human race will say to each other,

Know the Lord, for all shall know him from the least of them to the greatest of them; but a covenant with the "house of Israel and the house of Judah," the twelve tribes of Israel. The conversion of the world, therefore, is not to be proved by it.

THE PRESENT RELATION TO IT.

The present relation of the covenant people to the new covenant, is the same as that of Israel in the wilderness while Moses was in the mount, mediating the old covenant, and before he came down to promulgate and establish it as a system of government, to that old covenant.

Three days before the law was given on the mount, the Lord, by Moses, made a proposition to Israel, that on certain conditions he would take them into covenant with himself, and make them a holy nation; and they pledged themselves in a formal manner to accept the offer, and obey God. Ex. xix. 5-8. I will not insert the passage, the reader may turn to it.

Just so the Lord does with individuals, whether Jews or Gentiles; he says, if you will obey me in all things, "I will make an everlasting covenant with you." Isaiah, lv. 3. Every truly converted sinner says, "I accept the offer, and surrender myself to God." They are not, as then, taken in the bulk, but separately, one by one. And Christ, the Mediator of the New Covenant, has gone into Mount Zion, the city of the living God, the heavenly Jerusalem, to return the answer of sinners to God, as did Moses. And the covenant cannot be completed until each individual who is to enjoy the benefits of it, has made a personal assent, just as Israel did in days of old. Here then we wait at the base of mount Zion, for the work to be completed, as Israel did at the base of mount Sinai. Thus Paul wrote, Heb. xii. 18-

24. "For ye are not come to the mount that might be touched," &c. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly, and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." We are to await the return of our Mediator, when he will have completed the mediation, and will promulgate it, and establish it for a law of our being, by resurrecting and glorifying all his saints in the twinkling of an eye. There will be no occasion for either Israelites or Gentiles to teach each other, for God himself will become the teacher, and all shall know him, from the least of them to the greatest of them.

Under the present dispensation, therefore, the church is living under the promise of an everlasting covenant, as Israel did, during the absence of Moses, under the promise of the old covenant.

"And their sins and their iniquities will I remember no more." Paul's argument predicated on this clause of the promise, is, that the introduction of the covenant will be at the conclusion of the atonement. He says, "Now where remission of these is, there is no more sacrifice for sin." Heb. x. 18. The work of mediation will be done, and the anti-type of the scape-goat, which bears away the sin of the whole congregation, will be realized. This must be after the judgment, and in the resurrection state.

THE NATION OF ISRAEL, THE ROYALTY OF DAVID, AND THE PRIESTHOOD OF LEVI, TO BE CONTINUED ETERNALLY.

This doctrine is distinctly taught, Jer. xxxi. 33.

1. *The nation of Israel will continue forever.* Jer. xxxi. 35, 36. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars, for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me FOREVER."

2. *The royalty of David will continue forever.* Jer. xxxiii. 17. "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." This is positive; ordered in all things and sure.

3. *The priesthood of Levi will be continued eternally.* Jer. xxxiii. 18. "Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

All this the Lord strongly confirms. Verses 20-26. "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me."

"If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the

seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."

No promise can be more firmly and strongly established and expressed than this; and it must have its accomplishment in a state of immortality. A continuance for any period of time, however long, would not fulfil the prediction, for such a period would come to a close. But the Lord declares, "*Never* want a man." No probationary state, either of a long or short duration, is necessary to the fulfilment of this promise, for it must require eternity to accomplish it.

THE PROMISED REIGN DOES NOT REQUIRE MORTALITY OR PROBATION.

It is sometimes argued that the fact that there are promises made to the immortal saints that they shall reign, implies that there will be nations in flesh and blood over whom they will reign. To this I reply, if it is necessary in order to the reign or dominion of the saints, that there should be mortal nations during the millenium, the same necessity will exist for ever and ever; for that is the duration of their reign. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. Again, speaking of the New Jerusalem, John said, "The throne of God and the Lamb shall be in it: his servants shall serve him, they shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever." Rev. xxii. 3-5.

Whatever necessity will exist during the millenium, for the existence of mortal nations, for the subjects of the saints' reign, must continue eternally. The same also is true of the office of the priesthood. It is argued that as there will be

priests, there must be mortals in whose behalf they minister before God. To this it is replied as above: that then mortality and probation must continue eternally, for Christ is a priest forever after the order of Melchisedec, and the priesthood of Levi will as certainly continue forever as it will a thousand years.

But God made man to reign, and gave him a dominion, when no human beings except the first pair existed; his dominion was over all inferior creatures and over all the earth. His original dominion is to be restored, even the kingdom prepared for him from the foundation of the world. As to the priesthood, God has promised its continuance forever. All his people will in a certain sense be priests to offer up spiritual sacrifices; but that there will be priests and Levites devoted to the special service of God, we have seen both in Isaiah and Jeremiah. That all will be kings in a certain sense and have dominion, we have seen in various texts; but that there will be kings specially devoted to that office, over whom Christ will be king, many passages testify.

I had designed making some further remarks on the thirty-fourth and thirty-sixth chapters of Ezekiel. But after what has already been said on the subject of which they treat, probably it will not be necessary to say more on them at present.

GOG AND MAGOG OF EZEKIEL, THIRTY-EIGHTH AND THIRTY-NINTH CHAPTERS.

It has long been a question whether the Gog and Magog of Ezekiel and Revelation were identical. There are difficulties in the way of considering them as identical, which will probably never all be removed in the present state. My conviction is, however, that the two descriptions are identical. I shall give a few reasons for that opinion.

1. My first reason for thinking them identical, is, the name of the armies is the same in each. "Gog and Magog."

2. Both are placed after the resurrection of the just. The first part of Revelation, twentieth chapter, foretells it; and so also does the thirty-seventh chapter of Ezekiel.

3. The "Gog and Magog" of Ezekiel, come up against the land of Israel a long time after Israel is restored, and is established in perfect peace, and have gotten abundance of wealth. But the land of Israel cannot be brought back from the sword till the times of the Gentiles are fulfilled; immediately after which Christ will come, and the resurrection of the just take place, and Israel will be restored in immortality. Satan will then be bound, and deceive the nations no more, till the thousand years shall be fulfilled. Hence, this cannot take place before Satan is loosed out of his prison, at the end of the thousand years.

4. The end of the thousand years is just the time assigned by John for the loosing of Satan, the resurrection of the wicked, and the coming up of Gog and Magog against the beloved city in the land of Israel.

5. The assault of Gog and Magog, in both instances, is avenged by the Almighty, who by fire from heaven, destroys them. Ezekiel xxxviii. 22, it is said, God will rain upon him "An overflowing rain, and great hailstones, fire, and brimstone." Revelation xx. 9: "And fire came down from God out of heaven, and devoured them." To be sure there are other engines of destruction described in Ezekiel, which are not mentioned by John. But it does not therefore follow, because John does not name them, that they will not be there.

The objections to this view are,—

1. That the idea of Israel's having goods and cattle in the immortal state is absurd.

To this I reply, that if the position assumed in these pages

is correct, that God has purposed to accomplish a restitution of creation to its original state, where the inferior creatures were all given to man, for his service and dominion; and the promises which are so numerous, of the restoration of the brute creation, to docility and obedience, are to be believed, then there is no absurdity in the idea; it is just what we must expect.

2. The employment of the whole house of Israel seven months, in burying the dead, and seven years in burning the implements of war, in an immortal state, is incredible.

To this I reply, it is not one half as incredible as it would be, to suppose they would leave all these scattered over the earth. What do we know of that state, except as it is revealed to us? And if this is revealed, why should we object, and say it is incredible?

3. Another objection is, the idea of Gog and Magog, the resurrected wicked, being killed again after they are raised.

This is in opposition to my own mode of thinking and believing from childhood; but after many years' study on this passage, I can come to no other conclusion than that it must be so. So also, it is the most natural construction which can be put on Revelation xx. 9. "And fire came down from God out of heaven, and devoured them."

But it will be asked, Do you then believe in the annihilation of the wicked?

I answer; *By no means.* The scriptures speak too plainly of their eternal torment, to admit of any such conclusion.

But it is asked, how, if they are killed, and their bodies are buried, can they be tormented forever?

Answer. In the same manner as the devil, who is a spiritual being, and yet is to be cast into the lake of fire and brimstone, and be tormented day and night forever and ever. The same as the rich man, Luke xvi., was after death, and while in Hades, tormented in that flame. If it could be shown

that death is a cessation of all conscious being, such a conclusion would follow, and not till then. Both scripture and the experience of mankind prove the existence in consciousness of something after death, which we call spirit.

These are the principal objections to this view of the two chapters. And here I leave it for the consideration and study of the reader.

THE FEAST OF TABERNACLES TO BE KEPT.

I have already shown that the sixth chapter of Zechariah, contains a conditional promise of a reign of Christ, and the building of the temple of the Lord, and that the condition was, that Israel should *diligently obey the voice of the Lord their God*. This they did not do, and hence had no claim on the Lord to fulfil the promise made them.

I have also shown that the ninth chapter contains another promise of the coming of Messiah to Zion, sitting on an ass, and a colt, the foal of an ass; and that he did so come, as the king of Israel; and that his kingdom was proclaimed, and he vindicated the proceedings, declaring that if these who proclaimed it should hold their peace, the stones would immediately cry out. For their rejection of him he rejected the Jewish nation, and took the kingdom of God from them; declaring that he would have gathered them as a hen does her chickens under her wings, "but ye would not."

I shall now proceed to show that the remainder of the book of Zechariah relates to the period of the first advent, and to a state of things which would have been under Messiah, had he been received when he came as king, riding into Jerusalem, and taking possession of the temple.

Having thus established the conditional character of the promises of this book, I shall not feel it needful to argue that

point at large hereafter, but if I can show that the events predicted or promised, relate to the period of the first advent, their conditional character is of course established.

Zechariah ix. 9, foretells Messiah's coming on an ass, and a colt the foal of an ass, to Zion, as her king, amidst her shouts and rejoicing.

Verse 10. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river, even to the ends of the earth." From this text it would seem that God did design to bring Ephraim home at that period, and to have exerted his dominion over all the earth. There is no way of separating these two verses: and if one related to the coming of the king, and was fulfilled to the letter, the other might have been, had the circumstances permitted.

Verse thirteen, also foretells the union of Judah and Israel, against Greece, engaged in deadly strife, when the Lord promises to save his people, "as the flock of his people: for they shall be as the stones of a crown lifted up as an ensign upon his land."

The tenth chapter is a continuation of God's promise to Judah and Israel, under this glorious administration of Christ.

BEAUTY AND BANDS.

The eleventh chapter gives a symbolical representation of the breaking of this covenant, and intimates the cause of it: the sale of the Christ, for thirty pieces of silver.

The prophet took two staves, one he called Beauty, and the other he called Bands. And he agreed to feed the flock. Afterward he broke them.

Verses 10-14. "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me, knew that it was the word of the Lord."

The twelfth verse shows that it was a matter of choice whether the price of the betrayal of Christ should be given or not.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed me my price, thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even bands, that I might break the brotherhood between Judah and Israel."

All this was a symbolical proceeding, to show the offer of Christ, their right and power to receive or betray him, and the final consequences of their rejection. The covenant with the people and brotherhood between Judah and Israel has been broken.

The twelfth chapter continues the promise of God's favour to Jerusalem and his people, had they received him; and the ruin which would come on all who resisted his government.

It is not to be supposed, that if the Jews had received the Messiah, and his kingdom had been established, that the Romans, who were then masters of the world, would have tamely submitted to his government, without an effort to defeat and overcome him. This chapter more than intimates that there would have been a great gathering of the people in siege against Jerusalem. And the Lord declares that he would make Jerusalem a cup of trembling, and a burdensome stone for all people. And that all who should burden themselves with it should be cut in pieces; though all the people of the earth should be gathered against it.

That it is not the final gathering of Judah and Israel to their land, which is here foretold, is clear from the variation of the promises. In that gathering the promise is, "The house of Judah shall walk with the house of Israel, and they shall come *together* out of the land of the north unto the land I have given for an inheritance unto your fathers." Jer. iii. 18. The same is the testimony in Ezek. xxxvii. and Hosea i. 11, and many other places.

But this promises, that "*The Lord will save the tents of JUDAH first.*"

The gathering of Israel would be an after consideration.

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."

The house of David would have been developed in Jesus Christ, in whom dwelt all the fulness of the Godhead bodily. The most feeble of all the inhabitants of Jerusalem would have been as powerful as David when he defeated Goliath.

Verse 10. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

Some interpret this passage as the mourning of the friends of Christ at his crucifixion. Luke xxiii. 48, 49: "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintances, and the women that followed him from Galilee, stood afar off, beholding these things." There is plausibility in this view of the subject. But still there

are difficulties in the way of understanding it thus. First, there is as distinct a promise, that all the land shall mourn, every family or tribe apart, men and their wives, as there is that they shall look on him whom they pierced: and there is no evidence that they did so at that time.

That it related to that period, however, is manifest from Zech. xiii. 1: "In that day," (the day or period of this mourning,) "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness." There is no chance for extending the mourning forward to the final coming of Christ, unless there is then to be another fountain opened for sin, besides the one Christ has already opened.

A difficulty, however, occurs in reconciling this view with the piercing of the Saviour, had the Jewish nation received him. To this difficulty there is but one solution which occurs to my mind, and that is hypothetical; it is this: there was one in the council which condemned and delivered Jesus, who did not consent to the deed; that one was Joseph, of Arimathea. Luke xxiii. 50, 51. Had the whole council, or even a majority, done the same, and had they accepted Christ, as did Joseph, the nation would have been saved. But individual Jews might, even then, have betrayed and delivered up Christ to crucifixion. The Romans could not have suffered him to assume his government without an attempt to defeat it. But for the act of private individuals against the official voice of the nation, the individuals concerned could alone have been held responsible. Under such circumstances, the house of David, and all the other families would have mourned and deplored the catastrophe. I can conceive of no other hypothesis on which such a result could have been accomplished in that period when the fountain was opened.

Zech. xiii. 2: "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the

idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass out of the land." All this was to be done in that day, or period when the fountain was opened. The prophets here spoken of are evidently false prophets, as they are coupled with idols and unclean spirits; and also, in verses third and fourth, they are charged with speaking lies in the name of the Lord, and wearing a rough garment to deceive, which they shall do no more. Their parents will execute the law of God on them, as ordained. Deut. xiii. 1-11.

There can be no such idolaters nor false prophets return to the land of Israel, in the future and final gathering. The whole nation, as has been shown from Ezekiel, twentieth chapter, will be emancipated, when the times of the Gentiles expire; but the rebels are to be purged out, "and they shall not enter into the land of Israel."

Hence, these false prophets will deny their character, and maintain that they are husbandmen, and keepers of cattle.

Verse 6. "And one shall say unto him, What are those wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends."

This is a question proposed to the false prophet, whose life, according to the law of God is forfeited, if he is convicted of being such. Hence his denial of that character. It was customary for false prophets, to cut themselves with knives and lances, in their devotions and services, as the prophets of Baal did in the days of Elijah. 1 Kings, xviii. 28. Such cuts would be particularly visible on the hands.

Verse 7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones."

This text unquestionably refers to Christ, who is God's shepherd and fellow. That it was foretold that he would be

smitten, is also manifest. But there were many ways for it to be done, besides his condemnation and rejection by the Jewish nation. The text therefore refers to the period of the first advent.

Verse 8. "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cast off and die; but the third part shall be left therein."

This was not true of the land when the Jews were destroyed; one third part did not remain therein. There was clean riddance of them from the land, either by death or captivity. It cannot refer to a future event, for the reasons already given, *i. e.* the wicked Jews are not to return to the land of Israel on the final restoration. There is therefore but one alternative; and that is, that it is a prediction of what would have been, had Christ been accepted by that nation. Then all the sinners, amounting to two thirds of the nation, would have died; and one third of the people would have remained.

Verse 9. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name, and I will hear them: and I will say, It is my people: and they shall say, The Lord is my God."

Thus far, we have been able to trace a continuous train of events, referring only to the time of the first advent of Christ. Some of them we have found to be specifically conditional promises; and other predictions, where no condition was specified, have turned upon certain contingencies. Several things which the prophet specified should take place in that day, the period of the first advent, have not taken place; and such is the nature of foretold events in the future, that they cannot in the nature of things take place there; therefore the conclusion is inevitable, that they are conditional, and come under the general rule laid down in Jeremiah, eighteenth chapter, as already given.

We are therefore forced to the conclusion that the fourteenth chapter of Zechariah is a portion of the same conditional state of things. And that the conditions on which the Messiah was to sit and rule upon his throne, and be a priest on his throne, as promised chapter sixth, not having been accepted, this chapter has not been and will not be realized. We have seen in the ninth, tenth, twelfth and thirteenth chapters, that great conflicts awaited the Jews and Jerusalem, if that kingdom of the Christ was established.

The fourteenth chapter is a more definite account of the war and its results. Chapter xiii. 8, we learned that in all the "*land*" of Israel, two thirds were to be cut off, and one third remain. But here we are told that all nations would be gathered together to battle against Jerusalem, and that the "*City*" should be taken, the houses rifled, and the women ravished. Half of the city should go forth into captivity, and the other half not be cut off from the city. At that point, the Lord would go forth and fight against those nations, as when he fought in the day of battle. And that his feet would stand in that day on the mount of Olives, which is before Jerusalem on the east, and that the mount of Olives would cleave asunder in the midst thereof, toward the east, and toward the west, one half of it removing to the north, the other to the south. This would have left a valley extending eastward from Jerusalem, for the waters of the river, which was to issue forth from Jerusalem, to go forth, as promised both in this chapter, and in the forty-seventh chapter of Ezekiel.

The people were to flee to this valley for refuge. "And the Lord my God shall come, and all the saints, (or holy ones) with thee." This is understood by most persons, as a prediction of the coming of the Lord with all his resurrected saints. But I am more inclined to understand it as referring to his angelic attendants, who would have made their ap-

pearance in the midst of this great conflict, to lend their aid, in deciding it. Said Jesus to Peter, when he commanded him to put up his sword, "Thinkest thou not that I could now pray to my Father, and he should presently give me more than twelve legions of angels?"

Probably this passage refers to such a call, had it been needful in the establishment of his kingdom. The day of this occurrence would have been neither clear nor dark, until evening, when it would have become light.

Verse 9. "And the Lord shall be king over all the earth: in that day there shall be one Lord and his name one." This is another utterance of the same promise made chap. ix. 10.

Verses 10, 11. "And all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem," &c. "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

Verses 12, 13, specify the plagues which would have befallen all the nations which fought against Jerusalem. But they are not the agencies described Rev. xix. There, they were to be "Slain by the sword of him that sitteth on the horse, which sword proceedeth out of his mouth, and all the fowls were filled with their flesh." But this is a living death. And besides the *holy ones* or saints, who should come, Judah also should fight at Jerusalem; and all the heathen or Gentiles would have brought their wealth there in great abundance.

Verses 16—19. We have here a declaration that all who were left of all the nations not destroyed in the conflict, would have been required under severe pains and penalties to have gone up to Jerusalem to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.

Verses 20, 21. These verses inform us that every thing in and about Jerusalem should be holy in that day. Even the bells of the horses would have "*Holiness unto the Lord*" written on them. And all the vessels in the house of the Lord would have been the same; "*Holiness to the Lord.*"

This is what appears to me to be the import of the latter part of the book of Zechariah. And that Ezekiel, from the fortieth chapter to the end of the book, is of a similar character, describing a conditional state of things which might have been, had Israel accepted the terms; but not doing it, there was no performance. But having made some remarks on those chapters before, and shown their conditional character, we will leave them.

That there are difficulties in this interpretation, it would be vain to deny. But there are fewer in this view of the subject than any other I have ever yet seen; and therefore I adopt it until I can obtain clearer light.

WILL THE RESTITUTION PRECEDE OR FOLLOW THE MILLENIUM?

Those who entertain the doctrine of a millennial probation, for the most part, place the consummation or dissolution of the earth and heavens, and the creation of the new heavens and earth, at the close of the millennial age. There are, however, some of them, who place it at the beginning of the thousand years. This is a subject of sufficient importance to demand a distinct consideration.

1. *The teachings of the New Testament.* The promise of our Saviour to his apostles, is the first text which occurs in the new testament, relating directly to this subject, Matthew xix. 28. "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel."

On this I remark,—1. The tribes of Israel are to be restored and established as a nation, in their own land, at the coming of Christ.

2. Christ is to sit in the throne of his glory during the millenium.

3. This is to be in the regeneration. Therefore the regeneration must take place in connexion with Christ's second advent, and precede the millenium.

Again; Acts iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

1. This text teaches that Christ is to remain in the heavens until the times of restitution of all things, which God has spoken.

2. God shall then send Jesus Christ from heaven. But Christ's coming will precede the millenium.

We next turn to 2 Peter, third chapter. The apostle says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up."

Again; "Looking for and hasting unto the coming of the day of God, in the which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." All these teach that the restitution will be at the coming of Christ.

That the conflagration, dissolution and restitution of creation, will all take place instantaneously or even the same day he appears in the clouds of heaven, I would by no means affirm. But that such dissolution and restitution will be accomplished in the establishment of his universal dominion during the millenium, is very evident.

2. *The Old Testament teachings.* These are equally explicit with those of the New Testament.

The first passage we will notice in this connexion is the eleventh of Isaiah. Speaking of Christ, the branch of David, he says: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." "The wolf also shall dwell with the lamb," &c. The most ardent Millenarians admit that this predicts the millenium; and if it does, then the restitution is to exist during that period.

Isaiah, twenty-fourth chapter, is another proof of the same thing. "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and be removed like a cottage; because the transgression thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the host of the high ones on high; and the kings of the earth upon the earth. And they shall be gathered as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

The dissolution of the earth is here placed in connexion with the same great battle described Rev. xix.; when the kings of the earth and their armies are to be destroyed; and the beast and the false prophet to be cast alive into the lake of fire.

These kings of the earth are to be punished on the earth, and then be gathered in the pit as prisoners, to be visited again after many days; that is, at the end of the thousand years.

After this dissolution of the world, the Lord is to reign in Mount Zion, and in Jerusalem, and before his ancients, the old patriarchs and prophets, gloriously. This dissolution, then, must also precede the millenium.

There are other passages bearing on this subject, which we shall pass over, and turn to Isai. lxxv. 17, 25. "For, behold, I create new heavens, and a new earth," &c. This passage, some parts of it at least, is the strong hold of millenarians. But if it predicts the millenium, as I do not doubt it does, it places it in the new heavens and new earth. There is no escaping this conclusion.

Malachi has also spoken on this subject in the following strain: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall neither leave them root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," &c.; "and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Here, the burning day, the destruction of all the wicked, and the making up of the Lord's jewels, are all placed in one and the same period of time. But the Lord's jewels will reign with him during the millenium; therefore this burning day and destruction of the wicked from the earth, will precede the millenium.

Both the Old and the New Testament concur in teaching this fact: we are therefore bound to receive it as the truth of God.

CHAPTER XIII.

THE TIMES OF THE GENTILES.

"JERUSALEM shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Jerusalem was the metropolis of the kingdom of Judah, and the place of David's throne. When the Jews lost their birthright by rejecting Christ, the heir to the land and the throne, judgment was pronounced on the nation, land and city. The land was to be visited with distress, the people with wrath, and the city with desolation. As has been already shown, the Lord promised Israel, on condition of their obedience, that they should be the leading nation in the world; they should be the head, and not the tail; they should be above, and not beneath; they should lend unto many nations, and not borrow, &c. But in consequence of their rebellion against the Lord, all this was reversed, and he cursed their blessings, placed them under the Gentiles, and scattered them among all nations, as it is this day. Yet this rejection and dispersion was not everlasting. But it has a specified period to endure; and during that period the Gentile powers were to have the ascendancy.

THE CHARTER OF GENTILE EMPIRES.

According to the divine teachings, Romans, thirteenth chapter, "The powers that be are ordained of God;" but they are ordained for a specific purpose; that purpose is, "For the punishment of evil doers, and for the praise of

them that do well." 1 Pet. ii. 13, 14. The duty of Christians is, to submit to and obey these powers, when they do not contravene the Divine law; when they do contravene that law, our duty is, like Daniel, Shadrach, Meshach, and Abed-nego, John and Peter, to refuse obedience, and suffer the consequences. God himself has promised to avenge the wrongs of his people, even on wicked governments, when the term of their probation is full. Thus he did with Egypt, Edom, Moab, Ammon, Assyria, Chaldea, Media, Persia, Greece, Rome, Carthage, and various other nations, ancient and modern; and as he has done in the past, he will do to the end.

When Israel had so far revolted as to forfeit the temporal rule of David's house, and the Lord determined to overturn it till Messiah should come, Ezekiel xx. 25, he chartered a series of great empires, to have dominion, and exercise a controlling influence over all governments, for a certain period of time; that period is, "The times of the Gentiles."

No institution on earth ever received more distinct corporate prerogatives in their charter, than the Gentile empires have from the Lord. The charter is found in Jeremiah, twenty-seventh chapter, and was communicated to the nations, through regular channels of diplomacy.

The nations of the earth had resident ministers at the court of the king of Judah in Jerusalem; and through these Jehovah communicated his purpose to their respective kings. Jeremiah was directed to make yokes, and put them on his own neck; then he was to send one of them to each of the kings represented at the court of Zedekiah, by the hand of those ambassadors, with this message:—

"Thus saith the Lord of hosts, the God of Israel; thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, *and have given it unto whom*

it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him, and his son, and his son's son," &c.; "And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of that king of Babylon, that nation will I punish, saith the Lord," &c. "I spake also to Zedekiah, king of Judah, according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live."

Thus by a divine decree, formally communicated, the Jews and all other nations were placed under the king of Babylon, as his tributaries. But that dynasty was only to continue seventy years, from the first year of Nebuchadnezzar. Jer. xxv. 9-14.

A CHAIN OF EMPIRES CHARTERED.

So far we have only found one empire chartered, and that only for seventy years. But in the 2d chapter of Daniel we have a connected chain, extending to the establishment of the everlasting kingdom of God. As the charter already examined was communicated to the nations by Jeremiah for their instruction, so this was communicated to the king of Babylon in person; first by a dream, and then by Daniel the prophet, in the relation and interpretation of that dream.

THE FIVE EMPIRES.

This dream, in the second chapter of Daniel, has already been so fully analyzed that it will not be needful to enter minutely into the subject in this connexion.

The object of the dream was to make known to the king what should be in the latter days. This was communicated by a dream, in which he saw "A great image," &c. Its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, its feet and toes of iron and clay, and a stone broke them in pieces like the chaff of the summer threshing floors, and the wind carried them away, and no place was found for them, and the stone which smote the image became a great mountain, and filled the whole earth.

All the combined wisdom of the Chaldean empire could not tell the king what he had dreamed, although death was the penalty of a failure on the part of the wise men of Babylon. Daniel obtained a knowledge of it in answer to prayer; and also a knowledge of its meaning. The meaning was this:—"Thou, O King, art a King of kings; the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, or the fowls of heaven hath he given into thy hand; and hath made thee ruler over them all. Thou art this head of gold."

This was only a recapitulation, by Daniel, of the charter revealed by Jeremiah; God, the creator and sovereign, hath made Nebuchadnezzar the great balance-wheel of government on earth: and THE HEAD OF GOLD symbolized his dominion. From this point we take our departure. The silver came next in order in the vision, and is thus explained. "After thee shall arise another kingdom inferior to thee."

The fifth chapter of Daniel contains a record of Belshazzar's feast, and the appearance of the handwriting on his palace wall, with the reading and interpretation of it by Daniel. Belshazzar was the grandson of Nebuchadnezzar; and the seventy years' continuance of that family and empire was then full. The writing was this:—"MENE, MENE, TEKEL, UPHARSIN." And this was its interpretation: "MENE,

God hath numbered thy kingdom and finished it. TEKEL, thou art weighed in the balance and art found wanting. PERES, Thy kingdom is divided and given to the Medes and Persians. . . . In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." Thus one empire ended, "The head of gold;" and Medo-Persia, "The breast and arms of silver," took its place.

The third, or brazen kingdom, was Greece; as we learn from Dan. viii. 20, 21. "The ram which thou sawest, having two horns, are the kings of Media and Persia. The rough goat is the king of Grecia." The Grecian empire, under Alexander the Great, did conquer the Medo-Persians, some three hundred and forty years before Christ.

The fourth or iron kingdom, which broke all these, was the Roman empire, which had become universal before the birth of Christ; and under whose decree Joseph and Mary had gone to Bethlehem, at the time of our Saviour's birth. Luke ii. 1, 2.

The division of the Roman empire took place in the fourth century after Christ, and became the eastern and western empires.

The fragmental condition of that territory now exists. But I have doubts as to the peculiar division symbolized by the toes of the image, the very last extremity, being the kingdoms into which Europe was divided in the fourth, fifth and sixth centuries. I rather anticipate an organization of Europe in the future, in which there will be just TEN powers, in closest alliance, to answer this symbol, as well as that in the seventeenth chapter of Revelation.

It appears to me little less absurd to place the feet and toes thirteen hundred years ago, than to have the stone smite the image eighteen hundred years ago, when only the legs of iron had been developed. This particular development

of governments is one of the last changes, and is to usher in the closing up of the times of the Gentiles, by the destruction of Rome.

THE SANCTUARY, JERUSALEM, JUSTIFIED.

The period of time allotted to the Gentiles to tread down the sanctuary, Jerusalem, and the host, the Jewish nation, is given in Daniel viii. 13, 14. "How long the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be justified."

This period of two thousand three hundred days, the length of the vision covering the Medo-Persian, Grecian and Roman governments, covers also the remaining periods of Israel and Jerusalem's condemnation for national sin. The cleansing of the sanctuary I can but regard not as a physical cleansing of a physically polluted place, but as a moral absolution of a morally polluted place. The expression of Isaiah on the subject gives my idea of the import. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished," (or, as in the margin, that her appointed time is accomplished,) "that her iniquity is pardoned." She, from the moment of the termination of two thousand three hundred days, the symbols of years, stands perfectly justified, and the Gentiles have no further claim on her. I do not doubt but that the last desolator of Jerusalem, Rome, will fall into eternal ruin, the very day the two thousand three hundred days expire, as literally as old Babylon was overthrown, the night the seventy years of Jer. xxv. 12 were complete. And that fall will demonstrate that the "times of the Gentiles" is full.

But that Christ will visibly appear at that point, is no

more certain than that Israel immediately returned to rebuild Jerusalem, after the seventy years were closed. It was about two years afterward, before Cyrus even gave his memorable decree, emancipating the Jews, and directing the temple to be restored; and many more years elapsed before it was completed. But that it will introduce us to great events, even *the great and terrible day of the Lord*, I do not doubt; and also to a position where the light of prophecy and the prophetic periods will be more clear to Christians than they ever have been, or ever will be till that point.

Where that period of two thousand three hundred days began, is a matter of profound mystery to me at the present time. There is a bare possibility that the reading of the Septuagint is more correct than the Hebrew, and that the period is two thousand four hundred, beginning with the fall of Babylon, and thus covering the entire Medo-Persian dominion. But to this there are strong objections, and I can make no dependence on it; only there is barely a sufficient degree of possibility to lead us to look with interest to two thousand four hundred years from that event, for the fall of Rome, Jerusalem's last great desolator. And here I leave the period; believing that whatever its date, it cannot be far from its termination.

THE FIFTH EMPIRE GOD'S OWN KINGDOM.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

This empire will as certainly come next, as the preceding ones have had each their day and place. How can we doubt it? Everything in the prediction has thus far been fulfilled; the remainder must in the same literal manner be accomplished. Let us now listen to our Saviour's teachings, as to what shall come when the times of the Gentiles are ful-

filled. Luke xxi. 23-32. "For there shall be great distress in the land, and wrath on this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." What will next take place, we are then told.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." These are the events which it seems to me, the Lord has told us will come immediately after the times of the Gentiles are fulfilled; and all within a generation, as we now reckon generations.

"And when these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, *know ye* that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled."

The generation here spoken of was not the generation who lived and heard him; for the times of the Gentiles were to run their course before the events could all close. But when you see the times of the Gentiles close, which you will know by the destruction of Rome; and when you see the signs in heaven, earth, and sea, which will follow it; then know that the kingdom of God is nigh at hand, and that your redemption is near, with the same positiveness with which you know the approach of summer, by the budding of the trees. And all will come in one generation. This I firmly believe to be

the meaning of the generation, and the certain sign by which the whole church of Christ will know his approach, and be awakened to its immediate proximity.

This series of signs will be unmistakeable: "Heaven and earth," said Jesus, "shall pass away: but my word shall not pass away."

The church is to watch for the event, and when these signs occur, to *know* it is near.

Here, then, we have the same series of events as are foretold in the second of Daniel; first, the four empires run their course; and then the kingdom of God shall come. Here the times of the Gentiles are to be fulfilled, certain signs take place, and the Son of man come, and the kingdom of God be established. All these events are near to come.

CHAPTER XIV.

THIS GOSPEL OF THE KINGDOM.

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come."

The disciples had asked their Master when the temple should be destroyed, and what should be the sign of his coming, and the end of the world. He answered them by telling them, first, the general course of events through all coming time; and cautioned them not to be deceived by these, for they are not the signs of the end. It is not until the fourteenth verse, that he gives a positive sign of the end; and that is given in the text at the commencement of this chapter.

But what is meant by "This gospel of the kingdom!"

Answer. That peculiar form of glad tidings, in which John the Baptist, Christ, the twelve apostles, and seventy disciples went forth and proclaimed the kingdom of God, before Christ came to Jerusalem at first, riding on an ass, and a colt the foal of an ass, as king of Israel. John's enunciation was, "Repent ye, for the kingdom of heaven is at hand." Matthew iii. 2. Jesus, as soon as John was cast into prison, "Came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand; repent ye and believe the gospel." Mark i. 14, 15. So likewise, when Jesus sent out the twelve to preach, he gave them the same message. "As ye go preach, saying, The kingdom of heaven is at hand." Matthew x. 7.

Also when he sent out the seventy disciples, he gave them a similar commission. "And say unto them, The kingdom of God is come nigh unto you." Luke x. 9.

This message was restricted to Jews alone; his charge to the twelve was, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of God is at hand." Likewise when the Syro-Phœnician woman came to him, he said, "I am not sent but to the lost sheep of the house of Israel." Matthew xv. 24.

In accordance with the purpose of offering the kingdom to the Jewish nation for their acceptance at that time, the entire nation throughout Judea, Galilee, and other places, was notified in this proclamation, and the accompanying miracles, that Jesus claimed to be the Christ, and was soon to appear as king. The preaching caused universal interest; and probably not an individual Jew existed capable of understanding the message, who did not hear it, and deliberate on the evidence of Christ's claims.

He came and was rejected. Then he pronounced Jerusalem's doom; and in reference to his second coming as king, and the end of this dispensation he said, "And *this gospel of the kingdom* shall be preached in all the world for a witness unto all nations; then shall the end come."

I regard this as a positive promise that in the closing up of this dispensation, the same distinct enunciation "THE KINGDOM OF GOD IS AT HAND," shall go to all nations of the earth to notify them of the coming of Christ in the clouds of heaven to reign forever, that was made to the Jews before he came as king, to Jerusalem.

THE PROGRESS OF THE GOSPEL OF THE KINGDOM.

The angel said unto Daniel, the prophet, "Shut up the words and seal the book till the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. xii. 4. Such a day has arrived; no matter in what light we understand the running to and fro of many, and increase of knowledge; it is true in every sense of the phrase. Universal commotion is the order of the day; and the most distant parts of the earth are in near neighbourhood. Knowledge of the arts, sciences, literature, theology, and every other subject is rapidly on the increase. No one disputes these facts. Has not the time of the end come?

But in no department of human knowledge has there been a more rapid change than on the subject of the personal appearing and reign of Christ, unless it be on the subject of spiritual manifestations. The last half century has been prolific in great movements in the moral and religious world; during that period, the missionary, Bible, tract, sabbath school, temperance, anti-slavery, and moral reform movements have aroused the attention of Christendom; and the great body of the Christian world had come to the belief that these instrumentalities were to convert the world to Christ, and usher in his universal spiritual reign.

But another great movement has accompanied all these; it is the study of the prophetic scriptures, and development of the startling truth that these others are the harbingers of Christ's personal appearing and reign on earth, rather than the world's conversion. At the beginning of the present century, but very few Christians dissented from the theory of the world's conversion, and a spiritual reign of Christ. A few, in reading the Bible, discovered the error, and proclaimed the Lord's coming. During this period, a great

change has been wrought. Joshua Spaulding, of Salem, Mass., in 1798 wrote and published a work on the subject, which produced some effect. Edward Irving electrified England with his stirring eloquence, and raised up many hundreds of believers in and advocates of the doctrine. Joseph Wolfe came after him, and contributed to the work. Hugh McNeil, Edward Bickersteth, Mr. Cunninghame, Mourant Brock, Mr. Brookes, Dr. Elliott, Charlotte Elizabeth, with many other distinguished persons in England and Scotland, have, by their public labours and writings, done much to awaken attention to this important subject. In the United States, Mr. Wm. Miller, and his co-adjutors, have aroused almost universal attention to the question, and been instrumental in calling the attention of tens of thousands to the study of prophecy, resulting in a belief of the doctrine of Christ's speedy advent and personal reign. There are peculiarities in the views of Mr. Miller and his friends which differ from the Millenarian school, especially in reference to the return of the Jews, in their mortal condition, and the conversion of the world. These points, although they are subjects of interest, are not vital; and should not be suffered to produce alienation of feeling and interest in each other's success in the common field of promulgating truth.

In the United States, we may mention, as having by his publications contributed to the advancement of Millenarian views, Mr. Orrin Rogers of Philadelphia, publisher of several volumes of the *Literalist*, an able reprint of English writings.

The most efficient instrumentalities now in operation in this field of action, in the Second Advent department, is the *Advent Herald*, published by Rev. J. V. Himes, Boston, Mass., and also the enterprising publisher of many other works on the same subject, consisting of bound volumes and tracts, which are receiving a wide circulation throughout the country. These are patronised by a large number of able

and efficient ministers and laymen, who are doing much to spread the glad tidings. In the Millenarian department, Mr. Lord of New York, is at present performing a great service to the common cause of our soon coming Lord, by his able Theological and Literary Journal, Exposition of the Apocalypse, Principles of Interpretation of Symbols, Figures, &c. The impression he is making on the public mind is strong and wide-spread.

The London Quarterly Journal of Prophecy is also rendering good service to this great enterprise. But the most potent instrumentality of the present time is, Dr. John Cumming of London. As a pulpit orator, he is probably not excelled by any living man; his church is always thronged, and his ministrations of divine truth effective. As a writer, his works are numerous, and widely circulated; and all of them more or less imbued with Millenarian views and sentiments. The circulation of Dr. C.'s works during the past year, has been such as to render it a matter worthy of note, as a sign of the times. I am unable to say to what extent his volumes are circulated in Europe, but am informed, very extensively. During the present year, two extensive and popular publishers, in the United States, have republished his works, and given them a wide circulation throughout the country. Another house, in New York, has imported and spread them widely. These have produced a great change on the public mind in reference to the personal reign of Christ; and will give a new impulse to the proclamation of "this gospel of the kingdom" among the nations.

All the missionary labours in heathen lands, as well as the efforts of Bible societies, have opened the way and laid a broad foundation for the preaching of the good news in all lands. The men and Bibles are there, the truth is following after and will reach them in their distant fields of labour, and be received and heralded with joy.

EASTERN WARS AND REVOLUTIONS.

Many believe the present movements in the east to be the immediate preparation for the battle of that great day of God Almighty. But my conviction is, that it is the preparation of the way for the spread of "this gospel of the kingdom."

China contains about one-third part of the human race. It has been steeped in paganism. The past two years have witnessed a great revolution, until probably three-fourths of the empire is in the hands of the revolutionists. And whatever fanaticism may be connected with the movement, it is undoubtedly true that the old paganism falls before the revolutionary army. One year ago, Rev. Mr. Roberts, a missionary in China, gave some account of the religious interests connected with the revolution.

THAE-PING-WANG, CHINESE REVOLUTIONARY EMPEROR.

The New York Herald's China correspondent, under date February twenty-second, 1854, says, Mr. Roberts' "Statement, briefly, is this:—His proper name is Hong, but he assumed the title of Thae-ping-wang, meaning Great Prince of Peace, after he started the revolution. In 1837, some one gave him a religious book, printed in Chinese. For about eleven years nothing was heard of him. In 1848, he applied to Mr. Roberts for baptism; who required that he should state in writing, who he was, where he was born, who his family was, from whom he received his religious instruction, &c., which he did, evincing so much wonderful knowledge of the true doctrine of Christianity, that Mr. Roberts would not believe that he could be sincere, *for he displayed a familiarity with principles which are not often taught to heathen,* and not knowing that he had ever had a book, he (Mr. Ro-

berts,) at once rejected his application, as one made by an impostor."

From this time till 1850, but little is known of him; in that year a persecution was raised against him, and a few adherents, who took up arms for self-defence. In 1851, Hong found himself at the head of a large army, well equipped and officered, and in possession of some of the most valuable districts in the empire. From that time he has steadily advanced, until probably more than three-fourths of the empire are in his possession."

He assumed his title, Thae-Ping-Wang, when he arrived in Nanking.

General Lew has also raised the standard of revolt at Shanghai, and claims to be a part of the Thae-Ping-Wang army; but, says the writer, "None believe it."

It would seem from Mr. Roberts' own account of Hong, that he embraced Christianity through the reading of a tract, compiled and published by a native convert; and afterwards came under Mr. Roberts' instruction. Mr. Roberts, December thirty-first, 1853, says, "A copy of Matthew and Genesis has just come to hand, from Nanking, printed and published under his (Thae-Ping-Wang's) own directions, without note or comment, and approved for circulation, by the stamp of his own seal on the first page. *Several hundred block cutters and printers are said to be engaged by him in this good work.*" Mr. Roberts again says, "Thousands are now reported as believing, and are only waiting the arrival of missionaries to gather the harvest. Several thousand persons, in Kwang-si, where this movement commenced, are said to have cast away their idols, and have believed in the Lord Jesus. Thus the witness with me testifies; he has been there. But, above all, that which caps the climax, Thae-Ping-Wang himself, his kings, counsellors, generals, and adherents, perhaps to the number of several hundred thousand, perhaps a million, of men and women, have cast off their idols, and pro-

fess to believe in the one living and true God, Father, Son, and Holy Spirit, who made heaven and earth, and daily worship him. Is not this the moral, the religious sublime? It will be marked in history as one of the wonders of the world. But more, they have written and circulated religious tracts, and are now printing and circulating our Holy Scriptures, without note or comment."

That there has been fanaticism connected with this movement may be, and probably is true. But nevertheless, it is a wonderful religious movement, breaking in upon the degraded and paganized nation, and throwing broad-cast over that great moral waste, the pure word of God, and opening the empire more fully to Christian missions. And the field will be cultivated. Not but what Satan will improve all his advantages. But God will also accomplish his word, in sending even to great China, "this gospel of the kingdom."

Why is Japan just at this point thrown open to the Christian world, if not for the same end?

And Burmah also, why is she shaking to her very base, and the East Indians turning their attention to the English language just at this point, if it is not to learn the word of God, and hear the good news?

Look again at the close alliance of Protestant England, Catholic France, and Moslem Turkey, and the constant commingling of Turks, French, and English in the scene of strife. It would seem as if God had intended to soften the asperities of these people towards each other, and break down the barriers to the free spread of the gospel among all nations. And this has been the result so far in Turkey. The gospel has never had so free an access to that empire in all its provinces as since the present difficulties have existed. The Sandwich Islands, Australia, Africa, Central America, South America, the West Indies, all feel the influence of the present great movements.

☞ The attention of the Protestant world is being turned to the subject of religious toleration in all lands; and the proposition introduced by Mr. Cass, and discussed in the Congress of the United States, to make toleration for Americans, in all countries, a part of the diplomacy of the nation, is another sign of the Divine purpose to open the way for, and to send the gospel of the kingdom to, all nations. Russia herself, will no doubt, by the vicissitudes of the present war, be made to yield her intolerance.

But an objection arises like this:—"If the way were entirely open for preaching the gospel everywhere, the character of the preaching of the various denominations is not such as to carry the doctrine of the pre-millennial advent, and reign of Christ with it."

To this I reply; I have shown that the doctrine is already wide-spread, and that the religious literature of the age is very greatly saturated with it; every day these great truths gain new victories, and add fresh laurels to those already won. Many foreign missionaries already teach the doctrine; and the Bible is full of it. Let those who are not prepossessed in favour of a spiritual reign, read the Bible, and they would form no other conclusion on the subject, than that Christ will come to reign in glory, over a redeemed world. The work is going forward, and will go forward, until its mission is accomplished, and the end of the present dispensation shall come.

But the fact that the great body of the clergy are yet in the dark on this subject, is the reason why those who have the truth, should double their diligence in spreading it; and why missionaries holding this plain gospel truth, should be sent forth everywhere, proclaiming it. Nor do I doubt but what God is about to accomplish more in the great work, than has ever yet been done. The signs of these times all indicate it, and the word of God gives assurance of the fact.

THE GREAT ISSUE BETWEEN CHRIST AND SATAN.

If I have a right conception of coming events, there is a great issue to be raised between Christ and Satan, the god of this world; or in other words, between the church and infidelity, as to the right of Christ to the personal dominion of earth.

For if Jesus is the Son of God, that right belongs to him, and the Christian church is yet to receive and maintain the doctrine, in opposition to the infidel assaults. The question will force itself upon the attention of the whole world; coming missionary labour is destined to have more point, and Christianity become more of a tangible subject than it has been. Let the missionary but go to the pagan world, not only with the truth that Jesus is the Son of God, and died for our sins; but that he is alive for evermore, and is *speedily* coming to be King, in the true and proper sense of that word, over all the earth; and that he will destroy from the earth, all who do not submit to, and obey him; and that he will pardon, save, and give eternal life to all that trust in and obey him; and there will be something which the mind can grasp, and on which they can act. The subject will become more one of fact than speculation.

Infidelity, embracing all Satan's hosts, will soon array itself against this fact, and resist it to the last extremity. And when the great and final conflict shall come, and all the armies of earth shall be marshalled in the Holy land, for the battle of that great day of God Almighty, the object will be to resist the Son of God in his assumption of royal power, over all the kingdoms of this world, to reign for ever.

It is then the great question of questions. Reader, on which side of it do you stand? Are you one who says, I will not have this man to reign over me; or do you say, Come, Lord Jesus?

CHAPTER XV.

THE SIGNS OF THE TIMES.

THE question is frequently asked, "What evidence have we of the near approach of the second advent of Christ?"

Although I have avoided all attempts to interpret the prophetic periods, with the expectation of fixing upon definite time, yet there are given in the Scriptures so many events which were to mark the last days and indicate the end to be near, that it would not be justifiable for a work like this to close, without referring to them. For my deep and confirmed conviction is, that the end is very near; and that the circumstances around us unmistakeably indicate it.

THE HISTORICAL PROPHECIES.

These have been in part examined already; especially the second chapter of Daniel, which contains the grand outline of all the rest. For the *four beasts* of the seventh chapter, with all their horns, are only a repetition of the same empires, with the outline more definitely filled up, and marked off by specific events.

That the lion with eagles' wings of the seventh chapter, corresponds with the head of gold of the second chapter, there can be no doubt. So the bear, with the breast and arms of silver; the leopard, with the belly and thighs of brass; the dreadful beast, with the legs of iron. Then come the ten horns, the Roman empire divided; the little horn, persecuting and blasphemous, to reign twelve hundred and

sixty days, or a time, times, and the dividing of a time; the taking away of his dominion to consume and destroy unto the end, when the Son of man shall come in the clouds of heaven, and the kingdom be given to him.

I have never yet seen so clear a solution of this remarkable period and chapter, as that which dates the twelve hundred and sixty days of this little horn, A.D. 538, after Justinian, Emperor of Constantinople, had invested the bishop of Rome with supreme power in the church, ten kingdoms had been established, three of them had fallen, the last of the three, the Ostrogoths, who were by Justinian's army, driven from Rome in 538, and no power was established there above the papacy. From that time, 1260 years, the French took Rome, deposed the pope, abolished his government, and erected the Roman republic, February, 1798. True, the deadly wound has been healed, and so John said it would be; Rev. xiii.

But tracing so singular a fulfilment of the time in the history of the triple horn power of Rome, we are forced to the conclusion, that the judgment and coming of the Son of man is near. It cannot be otherwise.

THE SIX THOUSAND YEARS.

I do not know that this argument is any thing more than traditionary; but still it is a tradition which has come to us from the earliest ages of the Christian Church, that six thousand years from creation will bring the great jubilee of creation, the rest that remains for the people of God. Both the Jewish and Christian Church has always, so far as we can learn, entertained this view; and with great plausibility. But that those six thousand years from creation are very near their terminus, sacred chronology, coupled with astro-

nomical evidence, abundantly attest. I do not think we are many years removed from it, any way. Although I would by no means endorse Dr. Cumming's strong assurance of the demonstration of the fact, yet I insert his remarks as showing the confidence with which he regards this subject. He says, "The great epochs of Daniel, the grand eras of the apocalypse, as has been shown, all terminate about the year 1864. Reader, do not take up the idea that we assert that Christ comes in that year. All we allege is, that the great prophetic epochs converge just about that time; and according to Clinton's Chronology, in his 'Fusti Hellenici,' the most able adjustment of the chronology of the world which has issued from the pen of any, he demonstrates, not guesses, that the six thousand years of the world terminate about 1863; and then, that 1864 or 1865 begins the seventh millenary of the world." *Benedictions*, p. 181.

Not having seen Clinton's work, of course I cannot speak of its merits. But Mr. S. Bliss' work on Sacred Chronology has also established, beyond successful controversy, the fact that the six thousand years are near their end; and will be as likely to end before as in 1863.

MORAL SIGNS.

I regard the universal spread of the gospel, the rapid increase of knowledge, and development of the prophecies, and spread of the good news of Christ's near approach, as among the strong and positive signs of the end being near. But there are other moral signs equally strong and specific.

SPIRITUAL MANIFESTATIONS, OR TEACHINGS OF DEMONS.

The Holy Ghost has been very positive on this subject as a sign of the last days. Mark its strength. "Now the

Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and teachings of devils." 1 Tim. iv. 1. This *express* fact is one of our own age.

In the winter of 1848, a *system* of spiritual manifestations was commenced, which in the period of six years, has developed itself into a great religious movement, embodying, according to a moderate estimate, more than a million of adherents or believers; and consisting of a great national association, under the leadership of the great men of the nation.

"SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE."

Its objects are, "1. The diffusion of the knowledge of the phenomena and principles of spiritualism.

2. The defence and protection of inquirers in the freedom of thought and inquiry, against all opposition and oppression.

3. The relief of the suffering, the distressed, and the erring, so far as to enable them to lead upright and pure lives." Some of the officers are:—

"*President.* Governor Nathaniel P. Tallmadge, Wisconsin. *Vice Presidents,* Chief Justice Joseph Williams, Iowa. Judge W. P. Fowler, Kentucky. Judge R. P. Spaulding, Ohio. Judge H. C. Larabee, Wisconsin. Horace H. Day, New York. Hon. Warren Chase, Wisconsin. Dr. David Cory, Illinois. Gen. Edward F. Bullard, New York. Hon. R. B. Davis, New York. Gen. George F. Dexter, New York. Major G. W. Raines, U. S. A. E. W. Bailey, Pa. Phineas E. Gay, Mass. Such is the influential character of the leaders."

PROGRESS OF THE CAUSE.

The Rappers.—A book entitled "The Rappers," has just been published in New York, from which we copy the following statement:

"In the city of New York, to which circle our personal investigation has been confined, there are, at the least calculation, forty thousand sincere believers in spiritual rappings. We cannot pretend to give the number of the disciples in the United States.—The rush to consult the spirits, in both what are called private and public circles in New York, if known, would astound the public. From morning until noon, from noon until night, and from night until morning again, in parlours where flashing mirrors reflect rosewood, and velvet, and silver, and gold; in humble rooms where the floors and walls are bare, the tables are placed, and around them, men and women, with their hands spread out, and eyes fixed, as if on vacancy, are seated, waiting for communications from the spirit world."

EVIDENCE OF DEMONIAL CHARACTER.

Demons were understood by the ancients, Greeks, Romans, Hebrews and Christians, to be the spirits of the dead. Christ and the apostles used the term frequently, but never defined it, and of course it is to be understood in its popular sense. The spirits who now communicate, profess to be the spirits of the dead; and hence in the true sense of the term are devils or demons. The facts of their action and manifestations are undeniable. Hundreds of thousands of as credible witnesses as the world affords, have witnessed the phenomena, and affirm its truth. The moral character of the manifestations is a matter of opinion. But the following points are facts.

1. Multitudes of professed orthodox Christians of various denominations, have followed them.
2. They deny the inspiration of the Bible, and its Divine authority, placing it on a par with their own revelations.
3. They deny that Jesus is the Son of God by superna-

tural generation, and aver that he was the son of Joseph, or some other man, by natural generation. And is only the Son of God in the sense in which we all are.

4. They deny the resurrection of the human body from the dead.

5. They deny a future day of judgment, and the award of rewards and punishments in a future state. It is all a state of moral progression in which men will find their level in society and enjoyment; and will eternally progress.

6. They deny the second personal advent of Christ, to reign visibly among men, and consequently deny that he is the Christ. These and many other anti-christian doctrines they promulgate; and however they may at first seem to teach other things, and favour other views, the foregoing are the uniform results to which they finally bring their adherents. They teach on all nameable subjects; but their great field of operation, is in the department of religious subjects.

Infidels of every grade are finding a common platform on the ground of spiritualism, and are coming rapidly into it.

It is not confined to this hemisphere, but prevails throughout the world. It is the greatest, most perfect, and most successful system of infidelity ever instituted by Satan; and is destined to present the most formidable array against the cause of Jesus Christ that the world has ever witnessed.

It is the very quintessence of the spirit of Antichrist. And sooner or later the papacy and spiritualism must find their common level, and coalesce in their opposition to the Bible, and the great doctrine of justification by faith; and also in their miracles for deceiving the unwary. Both classes are violent in their hatred of the Bible. Both agree in their doctrine of the presence of departed spirits as their patrons or guardians; for every Catholic has his patron saint, whom he invokes on all occasions; and every spiritualist his spiritual

friend and guardian, whom he invokes, and from whom he obtains responses. So many strong points of agreement must lead to a union in the end. I am strongly inclined to the opinion, that while the beast of the apocalypse is unquestionably the papacy, that the false prophet or beast with two horns, who performs miracles before the first beast, whose deadly wound is healed, will prove to be the spiritual system, in close alliance with popery. But time will determine.

DEMONIACAL POSSESSIONS.

Every spiritual medium is as true a demoniac as any whose case is recorded in the New Testament. That is, no one can become a medium and write or speak for the spirits, unless the spirits are permitted to take possession of them, and use their muscles and other organs for their own purpose. Mediums declare that they do both speak and write without any effort of their own, and even while they are thinking on other subjects. They will write while conversing on subjects entirely foreign to what they write.

Again, mediums are frequently distorted in their whole features and persons, and sometimes become as perfectly furious and ungovernable, as those with whom Christ met on earth. Hence, the many who are taken to insane asylums; they are nothing more nor less than demoniacs. I know of persons who have been taken up bodily, and carried about the house, or made to turn somersets, lifted to the ceiling, or made to tear their clothes, in their paroxysms, and had no power to help themselves.

They speak lies in hypocrisy. That is, when they meet with persons of an evangelical faith, they will seem to agree with them, and lead them along by slow degrees, until they will be led to deny every important feature of the Christian religion.

There is no dependence to be placed on what the spirits say; they are as likely to speak a lie as the truth, on matters of fact. And this the spiritualists themselves confess.

The tendency of spiritualism, is to a system of dietetics, or a rejection of animal food. It does not universally teach this now, but tends in that direction.

"Forbidding to marry." In Shakerdom, where spiritualism is ripe, this is the fundamental doctrine, constantly insisted on.

Many spiritualists of the modern school are favourable to associations and a community of wives, as a late writer in the New York Tribune showed, and as I have learned from other sources. That it will result in that, I do not doubt. The main features of Paul's, or the Holy Ghost's prediction, are history, or present matters of fact; and the remainder is in a fair way for speedy accomplishment, and proves the end near.

Christians cannot be too much guarded against coming under the influence of the spirits, even by attending a sitting as spectators. I have personal friends who have tried it, and have but narrowly escaped the snare. They would not again run the risk for any earthly consideration.

But it is said, "You ought to investigate." Yes, but would you have me go down in the Norway whirlpool, in order to investigate it? Is not the fate of those who have gone within its eddying circles, a sufficient evidence of its existence and dangerous character? Would you have me try the power of Niagara's current in investigating the subject, before I should take the warning? But that current is no more certain to carry the fool-hardy explorer over those falls, than the dallying with spirits is to sink the soul in hell.

I say to all, as you desire eternal life, keep clear of spiritualism. If you want to investigate, take the Bible and compare with authenticated facts, and it is enough. I do not

doubt but the system will spread and draw a line, broad and distinct, between Christ and Antichrist. There will soon be no middle ground to occupy. Men will be, by the force of circumstances, compelled to look for Christ in the form pointed out in the scriptures, or to embrace spiritualism, and deny his coming and claims. Adventism and spiritualism are the two great antagonistic principles; and on the one or the other side the world will range themselves.

These demons, or some of their tribe, are to be the great miracle-working agents of the last days, and gather the kings of the earth, and of the whole world against Christ and his reign, when he comes the second time. The devil, beast, and false prophet, are each to send forth their quota, to do the work. And wo be to those who do not hold fast to the word of the living God. Days of peril and trial of faith, are at hand, such as have not been known in former times. Firm faith in the Bible as a revelation from God, is the only cable which will hold, in that day; the Bible too, in its most literal acceptation.

The man of sin, the son of perdition, is rallying his forces for a last conflict; but only to be consumed by the spirit of the Lord's mouth, and to be destroyed by the brightness of his coming.

We live in times of peril and great danger. May we be constantly awake to the importance of being sober and watching unto prayer, that we may be accounted worthy to escape those things which are coming on the earth, and to stand before the Son of man. "For yet a little while, and he that shall come will come, and will not tarry."

THE END.

